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AN HISTORICAL
ESSAY
ON THE
State of Phyfick
IN THE
Old and New TESTAMENT,
AND THE
APOCRYPHAL INTERVAL:

WITH

A particular account of the cafes mentioned in fcripture, and obfervations upon them.

To which is added,

A DISCOURSE concerning the duty of
confulting a phyfician in ficknefs.

By JONATHAN HARLE, M.D.

L O N D O N.

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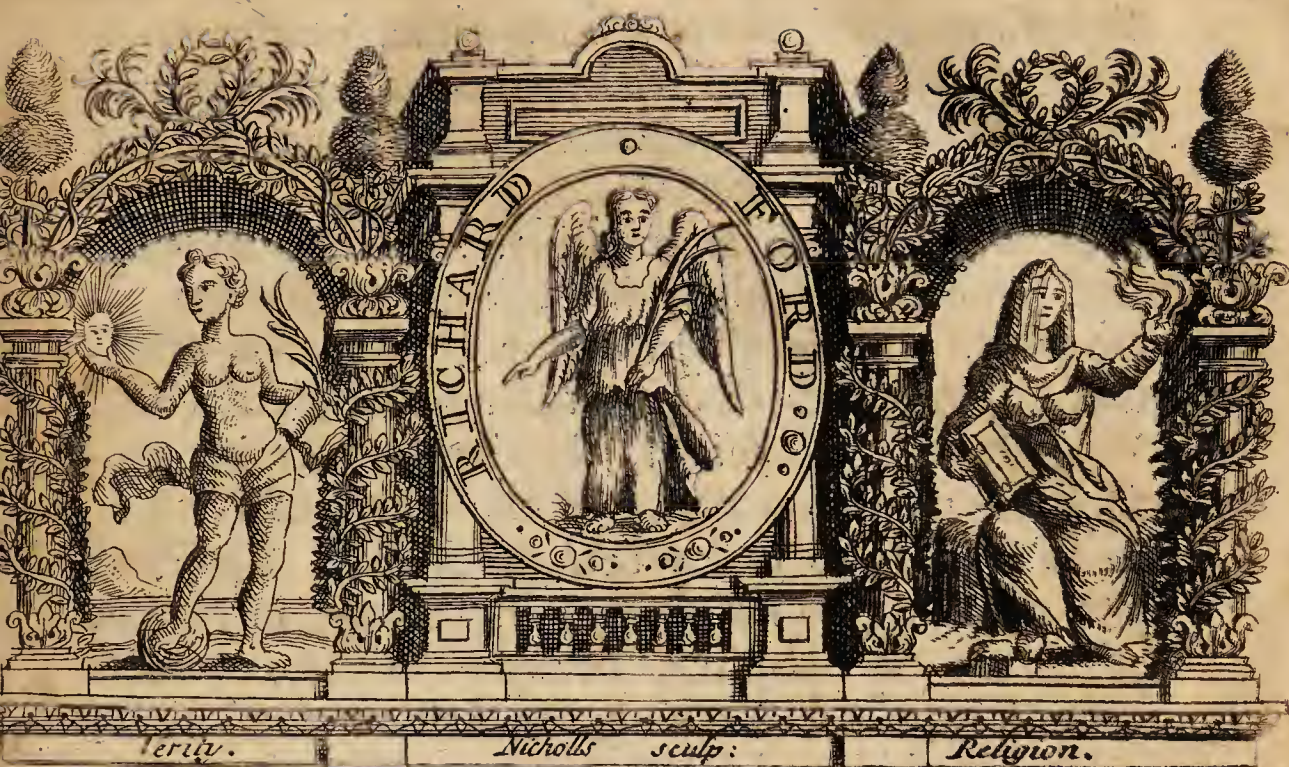
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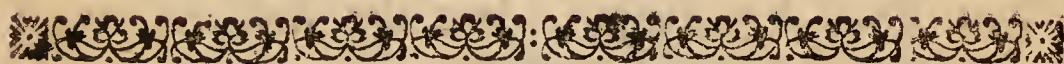
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PART the First.



CHAP. I.

The state of physick in the Old Testament.

1. **W**E can expect to meet with no more medicine in the time before the *flood*, or in the patriarchal state after, than a few simple approv'd experiments and specifics, which they either accidentally hit on; or had by tradition from the first fathers of mankind, who as they had more penetration into nature, as not having departed so far from that primitive purity and clearness of
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understanding, or perhaps revelation, as their successors ; and living a long time, might experience, by repeated trials, the powers and virtues of their few remedies : They needed but few, while their diet was simple and good, for they were strangers to all the arts of cookery and sensuality, which, improv'd, luxury has introduc'd. Their alterative and purgative remedies had more effect upon their bodies, and could be more nicely observ'd, than when various mixtures of meat had depriv'd the juices of the body so far, as to make compositions of medicines also necessary to satisfy and answer the intentions of cure. So physick became an art, schools were erected for teaching, or first retained in families, transmitted from father to son, in *Greece* and the circumjacent islands, which also continued a great while after at *Alexandria* in *Egypt*, and rewards given for the encouragement of it.

2. Physick, as a profession, was a beginning when *Israel* left *Egypt* ; but the first author of it unhappily applied magick to it, which spoil'd the chosen people of God, who were to be his *peculiar*, and preserv'd *holy* ; and therefore it was fit to remove them out of danger of being corrupted by the example of their superiors, and idolatrous neighbours, who were the likeliest to infect them this way. Life and health are so much valued by all men, and this method of preserving and restoring them being so solemn, and of a mix'd nature, (for they us'd medicines along with their charming) that either they cou'd not perceive the cheat, or if they did, would willingly overlook it for the advantage they had by it, or, perhaps, did excuse or apologize for it, from the necessity of taking the whole (in their manner) from the masters of that art, that they might obtain from them what was natural and
law-

lawful. But had the devil carried this point at that time, not only the *Hebrew* nation (which God design'd shou'd profess and keep pure his worship, and from whom should proceed the *Messiah*, who should after the most eminent manner heal the *world*) would have been corrupted; but all other nations would, by this artifice, have been brought into, at least, a tacit and implicit subjection to satan, and dependance upon him. How far this infection spread, (though the *Jews* were timely secur'd) both amongst them afterwards, and other nations, the remaining records of antiquity do abundantly testify. And the numerous superstitions, enchantments, and usages (which all were deriv'd from the first source and fountain) practis'd to this day, sufficiently witness their continuance. So soon and fast do vain observances take! So hard are they to be rooted out: So easily are men gull'd, and so difficultly are they undeceiv'd!

3. There was indeed a laudable part of the *Egyptian* physick, which, at last, might have prov'd dangerous to the piety of the *Israelites* towards their *Jehovah*, had they abode longer in that polluted land, in which many of them had already got a taint. And that was, the sick were expos'd to the view of all passengers, that they might declare, whether they had met with a like case, and the cure or event of it. Hereby they got knowledge of proper medicines, and increased their store, and were enabled to form a judgment of what, in the course of the distemper, wou'd befall the patient, which farther observations (not prepossess'd or misled by philosophical hypotheses) confirm'd and perfected them in. But the priests engrossing this, as all other parts of learning, either fondly affecting, according to the humour of those times, to make every thing mysterious;

or designing to raise their own credit ; or that of their art ; or really believing that every cure (as they thought of extraordinary maladies) was from the *finger of God*, or that the temples, the habitations of their Gods, were the safest and most lasting repositories of such valuable and useful discoveries ; they inscrib'd them upon the walls of their places of worship, to which they had access for information. And at length the sick were imposed upon so far, as to expect cure by their lodging in the temple after the performance of certain ceremonies. And were oblig'd to make acknowledgments, and signify their recovery by lasting monuments of gratitude. All which would have been derogatory to the glory of God, and the allegiance they ow'd to his sovereignty, *who was jealous of his honour, and would not give his praise to another.*

4. It would seem, as if this custom of laying the sick to be seen by those who pass'd by to judge of their case, and give their advice (by allusions made to it) had been practis'd in other countries. When *Job*, who dwelt in *Arabia*, would have his case, an uncommon one then, fully known to the world, for his friends *had prov'd physicians of no value*, he wish'd it might *be printed in a book, and written (deeply engraven) with a pen (a tool) of iron, and (filled, the better to preserve the edges of the hollowed letters from breaking) with lead in the rock (or stone) for ever* (that it might long endure) *. And the *Jewish church*, in her unheard of affliction, calls to all that approach'd her : *Is it nothing to you, all ye that pass by ! Behold and see, if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger*†.

* Job xix. 23. † Lam. i. 12.

5. God, to prevent these mischievous consequences, took the whole affair of healing internal distempers into his own hand, and as to the external, which are easilier discover'd, and sooner and more certainly healed, he left to the industry (and skill acquir'd by it) of men, amply providing materials for cure; always promising a kind preventing providence to secure them, that *a bone should not be broken of a righteous man* ||. Nor do we, that I know of, read of a good man in that dispensation, who had his bones broke, and if there had, no doubt but the sin would have been specified. So that even those who departed from the living God in worship, had recourse to him in their sickness. *Then were they left without excuse, who would leave the fountain of living waters, and hew unto themselves cisterns, broken cisterns which would hold no water. That when there was a God (all-sufficient) in Israel they should send to the God of Ekron for help, or to be resolv'd about their recovery. Or that when they had the living oracles of God to consult, they should betake themselves, and seek unto them that had familiar spirits, or unto wizzards, that peep and mutter, and not unto their God, from the living to the dead. Was it not a foolish and unwise people that would thus requite the Lord? Yet did they thus requite him in the wilderness, the time of their espousals, when they came into the promis'd land, in their most flourishing condition, when God was a departing, and now as a people when he has utterly forsaken them.*

6. To cleanse them from the impurities of Egypt, both natural and moral, he led them through the Arabian deserts for forty years, and fed them with manna, cured the bitter waters *, and followed them with (fresh) rock water through the wilderness, which

|| Psal. xxxiv. 20. 1 Kings xiv. 6. Deut. xxxii. 6. * Neh. ix. 20.

was so necessary and refreshing in their travelling on foot, both for washing and drinking; provided them with clothes to defend them from both heat and cold, both in extreams there. And, which was the distemper they were most liable to in marching over the sands, he preserv'd them from the *swelling of their feet* * by much walking, or going through the sand, from the bitings of the little serpents which cause tumours in the feet, and which passengers are molested with. The *fiery serpents* were sent in judgment, and chased away upon repentance. *When they lusted for flesh*, God gave them it, but some were killed with surfeits, loathing † and vomiting, others with consumptions, and (for their being foremost in the transgression and murmuring) God slew the fattest, ‖ who had fed the most eagerly and plentifully. Upon repeated provocations, after he had born long with them, he cut off the whole generation of the men who came out of Egypt, that the holy seed might propagate a generation that was to arise in the land which the Lord their God had given them, to praise him, and declare to their children God's laws and dispensations, that they might set their hope in God, and not forget the works of God, but keep his commandments; and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their hearts aright, and whose spirit was not stedfast with God. §

7. For this hale race of men, God had spied out a wholesome land, the glory of lands for its situation. In it self a good land; a land of brooks and fountains of water, of vallies and hills, drinking water of the rain of heaven (not like Egypt, where there is no rain) rain in due season; the first rain and the latter rain: A land of wheat and barley, and

* Deut. viii. 4. † Numb. xi. 20. ‖ Psal. cvi. 15. § Psal. lxxviii. 6, 7, 8.

vines, and fig-trees, and pomegranates, a land of oil, olive and honey. A land wherein (their God told them) thou shalt eat bread without scarceness, thou shalt not lack any thing in it ; a land whose stones are iron, and out of whose hills thou mayest dig brass. A land which the Lord thy God careth for ; the eyes of the Lord are always upon it, from the beginning of the year to the end of the year : That they might prolong (upon their obedience) their days in the land which the Lord their God had given them.* This is the description of what it should always be. But at present (on their entry) they were provided with all necessary things without care and trouble, their fields cultivated in good condition, ready for the sickle, or cut down, which God had prepared by a plentiful rain. Great and goodly cities (adds he) which thou buildest not (to dwell in) houses full of all good things which thou filledst not, and wells digged which thou diggedst not, vineyards and olive trees which thou plantedst not ;† and so they inherited the labour of the people, that being richly provided for, they might, without excessive trouble and care, settle in the land. The manna then ceasing, God saw fit to substract and withhold their extraordinary allowances, when they had got the ordinary means of support. They had for their children, milk, honey (whether of dates or from the comb) and butter. Corn to make the young men chearful, and new wine the maids. Strong meat to those that are of full age. Such as butter of kine, and milk of sheep, with fat of lambs and rams, as well as bulls of the breed of Bashan, and drink of the pure blood of the grape.‖ For old men

* Deut. viii. 7, 8, 9. Chap. x. 10, 11. Deut. xi. 12. Psal. cv. 44. Psal. viii. 9. † Deut. vi. 10, 11. Josh. v. 10, 11. ‖ Heb. v. 13. Isa. vii. 15. Zech. ix. 17. Heb. v. 14. Deut. xxxii. 14. Gen. xxvii. 4.

whose appetite and digestion were failed, *savoury meats ; strong drink for him that was ready to perish, and wine for him who was of an heavy heart, that he might drink and forget his poverty, and remember his misery no more.* * Which text they also applied to the case of condemned persons : For which purpose they also had wine mixed with myrrh. *Wine they had to make glad the heart of man, oil to make his face to shine, and bread which strengthens man's heart.* †

8. God, to prevent rioting, too full or foul feeding, and the distempers that follow upon them, had given them rules for diet, that they might not *feed promiscuously of all meats without fear ;* but might have a check upon their ungovernable appetite, which had in the wilderness cost them so dear. Diet was the ancientest part of physick. Mistakes or excesses in food, from luxuriancy and mixtures of foreign cookery and eatables, occasioned disorders, which could only be corrected and remedied by a practice founded upon observation, and an experienced course of medicines, or procured by change of food ; evacuations, unless spontaneous, not being thought of. There was nothing of the vegetable kingdom forbid the *Jews*, because their plants were wholesome generally, and where they were not, either their smell or taste, or experience, had taught them to be aware of them ; and poisoners were *severely punished*. But several animals were forbidden, particularly *swine*, which eaten, disposes to the leprosy ; the *blood* and the *fat*, of all living creatures, even of the clean kinds. They had also frequent *fasts*, to prevent surfeits, and correct and prevent too great a fulness and plethory, which their feasts might occasion, all sacrifices (almost) having appendant

* Prov. xxxi. 6, 7. Amos vi. 6. † Psal. civ. 15.

feasts. To preserve their health they were put upon *exercise*, foreign trade being prohibited, and they obliged even the *king himself*, to live upon the *product of their own land*, which would require pains and industry ; for want of which now, the *fruitful land is turned into barrenness* ; and, perhaps, their discouragements, under their *Roman* conquerors, so far dispirited the inhabitants, that they took no more pains than was absolutely necessary for their subsistence, the blessing (depending upon that as necessary to keep them to home improvements) was impaired through their negligence ; and now not being the same body of people, but under arbitrary power and oppression, is quite withdrawn. Their very religious performances were laborious, their *three times every year* walking a foot from their habitations to *Jerusalem*, renewed their strength,* and instead of being tired and fatigued by their journey, they went from strength to strength. Their frequent washings and purifications contributed to their health by cleansing their skin from all impurity and nastiness, from their profuse sweating, or from the crements of their oils and ointments, that otherwise would have hindered perspiration. Their anointings were either preventive of too plentiful transpiring ; to cure and restore health in distempers, where relaxing the muscular fibres was required (hence, by the *Egyptians*, used to fatten and plump their bodies) or for pleasure (*Prov. xxvii. 9.*) to rejoice the heart ; and therefore mix'd with odoriferous gums, which did not so quickly penetrate, or so soon dissipate as our perfumes, which would, by their fineness and subtilty have rather weaken'd or scattered their spirits than

* Isa. xl. 31. Micah vi. 85. Psal. cxxxiii. 2. Mat. xxvi. 12.

supported or fortified them. Sometimes they besmeared their whole body with fresh oil, and reckoned it a curse to be deprived of it. And accounted it a blessing to have such store as *to dip their feet in oil*, to have plenty to anoint their dry hard feet with ; sometimes they anointed *their heads* * with sweet smelling *unguents* ; and sometimes only their *right hand*, as the chief and common instrument of action ; and so by heating and chafing, made the *spikenard send forth* its pleasant smell : Their feet also after walking or washing. It also is said to make their *face* to shine, either by giving them a good complexion, or smoothing their skins.

9. For this purpose they had their *apothecaries* or perfumers, who made it their business, and grew rich by it, and so careful were they not to divulge this mystery, that they kept it in their own families. Some of the priests were appointed to this work. The knowledge of the sacred compositions perished in the destruction of the second temple, upon the extinction of the family of *Abtines*, who had the secret alone of preparing them. There were others who were imploy'd in making ointments for common use, but were severely threatned if they made them like the holy unguent, prescribed by God himself. They were abundantly furnished with ingredients from their neighbouring, and own countries, either less or more precious, or finely compounded ; such was that the kings of *Judah* had in their closets, and by *Hezekiah* shown to the ambassadors of Babylon, called *chief*. Such also was that which was so artfully mixed, as to give a smell of all spices, † that is what was grateful, of every sort.

* Eccles. ix. 8. John xii. 3. Luke vii. 38. John xii. 2, 3.
 † 1 Chron. ix. 30. Mark xiv. 3. Luke vii. 37. Mat. xxvi. 7, 12.
 Amos vi. 6. 2 Kings xx. 13. Isa. xxxi. 2. Cant. iv. 10.

These (*apothecaries*) were not concerned in dispensing medicinal prescriptions ; nor, as now, servants to the physicians, unless imploy'd by them to embalm the dead ; but that, I rather think, was part of the surgeon's work ; or was a peculiar art of it self. The *jatroliptick* practice was ancient, and very likely a branch of the apothecaries business, and owes its original to the East, where we so oft meet with it.

10. The whole of their *surgery* (which was the only part of physick cultivated to any perfection amongst them) is comprehended in *Isaiab* i. 6. *From the sole of the foot even to the head, there is no soundness in it, but wounds and bruises and putrifying sores ; they have not been closed, nor bound up, nor mollified with ointment. The head is sick (pained) the heart faint (with so many ill natured and running sores). And for their way of healing fractures ; I have broken the arm of Pharaoh ; and lo ! it shall not be bound up to be healed, to put a roller to bind it, and to make it strong to hold the sword.** The setting of broken bones, it is likely, they learned from their frequent practising upon their cattle and sheep ; and no question were great artists at it, keeping of beasts being their occupation from the first father of their nation. In allusion to this ; *Ye have not bound up that which was broken †*, saith God to the negligent *shepherds* (governors) of *Israel*. They were well acquainted with the nature of the wounds and accidents of circumcision, which they discovered in *coming upon the Sechemites the third day*, || for which their father *cursed their secret §*. Circumcision might be by way of prevention of a distemper infesting that part, as well as a sign of the covenant. And the

* Ezek. xxx. 21. † Chap. xxxiv. 4. || Gen. xxxiv. 25.
§ Chap. xlix. 6. Josh. v. 2, 3.

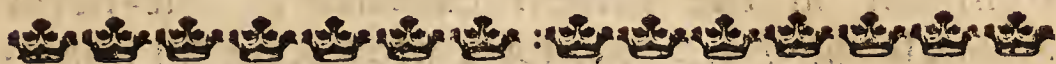
instrument which was to be of *stone or flint**, was more safe for the operation than metal. For prevention of lameness, and deaths, and infection in that hot country, the *tops of their houses were flat*, and with battlements. The executed were not to *hang out all night*, that the land *might not be polluted*, that is, infected by the stench. Their mountains were stored with *traumatick* herbs fit for chirurgical uses and intentions; and what were not of native growth, were transplanted into the royal gardens, and carefully kept and propagated. *Balm of Gilead* † was of this kind of exotick plants (as a learned modern author has affirmed against the stream of antiquity) which was good in all outward and inward distempers, when unsophisticated, as they had it, and in great plenty before carried into *Egypt*, by *Ptolomy*. This was the only simple, and the compound balsom was the *Samaritan*, for wounds *wine and oil mix'd*. || These chirurgions were the physicians mentioned in the Old Testament, before the *Babylonish* captivity. They were also provided with *warm waters*, both for bathing and drinking.

11. It looks as if the *Assyrians*, when that empire was at its height, and known to the *Jews*, were famous for their physick, by the prophets representing *Ephraim as sick, and going to the Assyrian for a cure*. § It is likely this was magical, astrological, and superstitious; but we meet with little of this mentioned in the latter prophets, from whence we might expect information.

12. After the *Macedonian* conquest, the *Jews* learned the *Grecian* physick, which (as to the main) is the same that has been practised ever

* Deut. xxi. 22. † Gen. xxxvii. 25. Chap. xliii. 11. Jer. viii. 22. Chap. xlv. 11. Chap. li. 8. Ezek. xxvii. 17. || Luke x. 34. § Hof. v. 13.

since, and is to this day. Only we must take notice that the *Jews* retained some of their ancient magical cures ; which, by their dispersion, were spread amongst all nations where they came ; the words and terms inscribed on amulets, discovering and betraying their original ; either being pure *Hebrew*, or a little disguised.



C H A P. II.

Of the division of distempers in the Old Testament.

i. **W**E have a view of all the distempers incident to the *Jewish* nation in the dreadful threatnings their God denounced against them. *The Lord shall make the pestilence cleave to thee until he have consumed thee from off the land, where thou goest to possess it. The Lord shall smite thee with a consumption, and with extream burning. The Lord shall make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of, and they shall cleave unto thee. The Lord shall smite thee with madness and blindness and astonishment of heart. I will appoint terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart. And also every sickness and every disease which is not written in the book of this law. Them will the Lord bring upon thee till thou be destroyed.* And upon*

* Deut. xxviii. 21, 22, 59, 60, 61. Levit. xxvi. 16.

their obedience, God promises, *And the Lord will take from thee all sickness, and will put upon thee none of the evil diseases of Egypt, which thou knowest, but will lay them upon them that hate thee.*

2. The first and most terrible disease in this black list is the *pestilence* or *plague*, which always has been thought a stroke from heaven, whatever second causes might seem to contribute towards it. Common in the eastern countries, but never amongst the *Jews*, but for a provoking sin immediately inflicted. So long as they were loyal and faithful to their God, he took them into his protection, and assured them, That they should not be afraid of this terror by night, when people are cut off in their place *, nor for this arrow which flieth by day, nor for the pestilence that walketh in darkness †, nor this destruction that wasteth at noon day. That a thousand should fall at their side, and ten thousand at their right hand, but it should not come nigh them. No evil should befall them, no plague come nigh their dwelling ‡. When God gives liberty to it, it carries men away as a flood §, (and as at the deluge) men are cut down out of time. Or as if the same powerful word that created men at the first, had pronounced their utter destruction; *Return (to your dust) ye children of men: Then are they consumed by his anger, and by his wrath are they troubled, till their land swept by the besom of destruction be left desolate ¶.* This plague was wonderful. 1. As to its kinds, for they were many, and so spoken of in the plural number. 2. In the raging malignancy, *great plagues*. 3. Of long continuance. Ordinarily the plagues are of the most acute kind, and make their tour through a nation in a short time.

* Deut. vii. 15.

† Unperceptibly, seizing one insensibly.

‡ Job xxxvi. 20. § Psal. xci. 5, 6, 7—10. ¶ Numb. xi. 33. Chap. vi. 46. Jer. xxxiv. 17. Chap. xlii. 17, 22.

4. *Hereditary*: And the *plagues of thy seed*; they should descend upon their posterity. 5. The *plagues and pestilences of Egypt*, which in all their circumstances and symptoms seem'd to be peculiar to that land and climate. Yet even those plagues should follow them into their own land (every way different from the *Egyptian*) and *cleave to them*.

3. The next to the pestilence is the *fever*, by our translators called the *burning ague*, that is, an acute (not intermitting, periodical) fever, which they judged of by the perceptible degrees of heat, not having then the knowledge of the pulse and urine. A continued violent heat of the plague kind, *breaking out into botches, and carbuncles, and buboes*.

4. A *consumption, phthisick*, a wasting and decay from a slow, hectic heat. Hereby a man dies leisurely; *his flesh is consumed, his bones stand out and stare upon him* *, and his beauty (irrecoverably) *wastes away as a moth* †. This sometimes is for want of food, and God threatens a famine to bring it. *A cleanness of teeth in their habitation* ||. Sometimes for want of *appetite* or digestion in the *midst of plenty*, or what they eat should neither satisfy them § nor make them grow. Sometimes from excessive heats, thus *Jacob* complains, *he was consumed in the day time with the drought, and in the night with frost* ¶. Sometimes by *passions* of the mind, grief and concern, especially about mens spiritual state, and the guilt of their sins. *Their moisture is turned into the drought of summer, their eye is consumed* (their sight diminished or lost) *their soul* (their spirits) *are sunk and gone*, and their belly (the stomach and bowels lodg'd there, and which are

* Job xxxiii. 19, 21. † Psal. xxxix. 11. || Amos iv. 6.
§ Levit. xxvi. 26. ¶ Gen. xxxi. 40.

most affected with trouble.) It proceeds sometimes from another cause, a man's *irregular living, lewdness and debauchery*. Solomon charges his young man against *haunting the house of the strange woman*, lest he should mourn at the last, when his *flesh and body were consumed**, and the congregation put him to the blush, by either expelling him out of their society as an unclean person, or suspecting him as having brought upon himself an incurable and lingering sickness, for so it is in those parts of the world. So that we may conclude, the *fulsome, venereal plague*, was no stranger amongst strange women, long before it visited *Europe*.

There is a consumption spoken of in *Zech. xiv. 12*. *This shall be the plague wherewith the Lord shall smite all the people that have fought against Jerusalem. Their flesh shall consume away whilst they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths*. It seems to be a camp hectick; all fevers of the camp kind are observ'd to be malignant.

5. *Madness, blindness, astonishment of heart, maniac, and melancholy distempers*, which discover'd themselves in ragings, fury, terror, affrightment, confusion, depression, and a kind of fixation of the spirits. All delirious and hypocondriack disorders.

6. *The diseases of Egypt*, emphatically so called, the pestilence and the botch, these were familiar to that country, and needed not to be described to the *Israelites, who knew them, and were afraid of them*. They had seen these executed upon that people, just before their departure out of their land, in an amazing manner, and most griesy form, that the children might be kept in awe, by

* Prov. v. 11.

the scourging of the slaves. This *botch* was either pestilential or leprous, and here seems to be of the latter sort. All scabby, ulcerous, scaly, fretting, tetters, eruptions, came under the general denomination of *leprosy*. This, however, it might be (endemic) peculiar to the lower *Egypt*, from whence the *Jews* came, yet it is expressly said, that these distempers were sent for their high provocations of God, by their ill treating and detaining his people after he had *commanded to let them go*. God arm'd their ordinary sicknesses with terror and vengeance, when he did his *dreadful works of wrath in the land of Ham* *. An *itch* is reckon'd amongst these that was incurable. *Pushe*s, and eruptions of the skin, rising up from plentiful matter which constantly supplied and fed them, a source and fountain of saline humour in the habit of the body never to be drain'd or carried off; but when heal'd and dried in one place breaks out in another, and in a little time in the same again.

7. The *Jewish leprosy*, that which we read of in *Leviticus*, is very different from all other leprosy, and perhaps more malignant than the *Egyptian*, to which it is compar'd, and from which it had its rise, if we suppose they carried a disposition to it from *Egypt* to *Canaan*; but I rather think it an immediate punishment for sin, and therefore call'd a *blow* from the hand of heaven, and the person infected with it *smitten of God*. Hereby God struck a presumptuous sinner *in the open sight of all men*, branded and stigmatiz'd him, wrote his crime upon his forehead, intail'd an infamy and curse upon a man and his house, (his posterity and habitation.) But granting the lurking seeds of *Animalcula's*, little vermin sticking to their

* Psal. cv. 23.

skins or clothes, and remains of their *Egyptian* leprosy, upon their settling in *Palestine*, should revive and seize upon the new inhabitants; yet we find it mightily improv'd in this soil, and overtopping all the maladies of this land's former production, and even its parent, the *Egyptian*, infecting their houses and furniture. On the contrary, its malignancy was much cur'd by transporting it into the northern countries from the holy *Land* by the pilgrims and crusadoes, and is dwindled away since that sauntering kind of knight errantry is over. This leprosy in *Jewry* differ'd in its symptoms, contagion and stench, from all others, and must be extremely noisom to them; who, living in an hot country, had so many occasions to set it a stir; by which they became their own tormentors, and bought a little tickling ease at the rate of a long and cruel torture, awaking and rousing the sleeping lion, to tear their flesh and break their bones. He that had got the leprosy was to be excluded the congregation, and therefore it was of moment to distinguish amongst the different kinds which was the infectious; and because it was inflicted for sin, and there being no physicians amongst them, that a man might not always be in suspense about his own distemper, nor others causelessly suspicious of him; or God should have such scandalous persons, with the marks of his displeasure, intruding upon him; the priests, who were to have an *everlasting priesthood**, (that is, as lasting as that dispensation) were made the judges of it, and the stated officers to examine into, and determine what was proper leprosy. To guide their enquiries, there is an exact account given of all its signs and appearances, the most nice and particular of any extant, in other writers of anti-

* Numb. xxv. 13.

quity, of this, or any other distemper. And that they might not misapprehend or mistake the description as given in writing, they were instructed by inspection and practice (as in other parts of their sacerdotal duty) and the viewing of the scab was to be by day light. So much depended upon a right sentence; so much was done to prevent the priests pronouncing a wrong one; yet a wrong one, through the heedlessness, ignorance, or perverseness of his ordinary, did not conclude the patient under guilt, or the consequences of it. So careful is God to grant no powers of authority to any order of men to defeat the end of those grants, the good and welfare of mankind, and his own glory, for which they were given. God kept this plague as a rod for the chastising of his own people, for their pride and presumption, and the cure was suitable by humiliation. The man who would not keep within due bounds in his behaviour amongst men, and before God, must, to recover his right mind, be excluded the society of mankind, and publick communion with God; exposed to *contempt* (as if one spit on his face †) and abhorrence, go *muffled up* (as if his breath were infectious) *cry out* (that every one might get out of his way, and stand aloof) *unclean, unclean*; *shave his head*, (a great disgrace) *change his garments**; at a distance, as an humble suppliant, beg for cleansing and admission into the congregation; undergo a fresh examination. The ceremonies of purification were mortifying, the materials of which were not applied by way of medicine, but for a penitential absolution, and acknowledgment of the mercy of God in the restoring of an unworthy creature to his health, as to a new life, by washing him *from his uncleanness, forgiving his sin*. The Heathens,

† Numb. xii. 13. * Levit. xiii. 45.

who knew little of the *Jewish* affairs but what they had from the *Egyptians*, who industriously spread abroad scandalous reports of them, to justify their own conduct, had taken up a notion, that the *Jews* were banished *Egypt* for leprosy, and therefore abstained from swines flesh. The story is false, but the prohibition of eating swines flesh, (besides its symbolical regard) had an eye to the preventing that fulsome distemper, which was then only pronounc'd clean when wholly struck out, like the plague of the heart, not cureable, but when totally discover'd.

8. We have, in the last place, a *summary* of all the unnam'd distempers, *God had laid up amongst his treasures against the day of vengeance and recompence, when he would heap mischiefs, and spend all his arrows upon them* *. Every sickness, and every disease, which is not written in the book of this law, that is, of all countries, in all ages, those which have been, or ever shall, or 'tis possible should be. Accordingly, in the New Testament, our blessed Saviour cured every manner of disease, and then some are specified, and named by the *Greek* names, which then obtain'd.

* Deut. xxxii. 23; 35.





THE PREFACE:

THE best way to understand and illustrate a subject, occasionally treated of in many places of a book, is to lay the scattered parts together, and reduce them into a system. This I have endeavour'd in relation to the diseases mentioned in the holy scriptures. My daily conversation with the bible, and among the sick, led me into the enquiry; and the little satisfaction I found in authors who wrote on this subject, carried me on to a farther search.

The state of physick, the nature and kind of scriptural distempers, I have accounted for in the first part; and have supported my hypothesis by the most eminent historical instances through both testaments, and the apocryphal interval in the second.

There are some disorders and historical cases I have purposely omitted, or only hinted

at, because they could not be decently explain'd in our language; and by physicians are separately handled; which may serve for an excuse for my taking so little notice of them in a general discourse in English, but may, perhaps, do it in another language.

If what I have wrote hath set this part of God's discipline and dispensation to his church, under the covenant of peculiarity, in a fuller and clearer light, and therein hath illustrated the wisdom, goodness and justice of God in that Oeconomy; and in the exact fulfilling the prophecies, an undeniable argument for the truth of the holy scriptures; I have obtained mine end, and shall not be concerned at the censure of undertaking an unnecessary task, in distinguishing betwixt scriptural and common distempers.

I have interspers'd some practical observations, but few; that I might not embarrass the discourse, or make it tedious: I have reserved what may be useful that way to a discourse of the frailty of man.





NOTES.

LITTLE satisfaction.] Few have wrote of scripture distempers. Of physicians, the first is *Franciscus Valesius*, who, as has been observed, (by *Bajerus de Rebus Medicis*, N. T.) is very jejune in several diseases he mentions, in others does well; but being the first who broke the ice, and perhaps, unskilled in the *Hebrew* philology, and designing medicine only as a part of his sacred philosophy, is, where he is deficient, to be excused, and for his attempt to be commended. The last that I know of, is *Thomas Bartholine*, the elder, also a learned physician, and well skilled in antiquity and the eastern tongues; he calls his book *Miscellanies*, that is, collections he had made in reading about the several distempers mentioned in the Bible, and has some good hints and observations, but all loose and without dependance. *Ader* inserted in the *Critici Sacri*, is wholly confined to the gospel; and his second part is nothing or little to my purpose. *Voglerus* I have not seen, though he is commended so far as he goes; nor *Marcellus Uberte* (page 773.) nor *Maximil. Saudæus* (page 803.) nor *Vincentius Moles* (page 1048.) mentioned in *Vand. Lindæ's Catalogue*. Editio Mercklini, 4to: 1686.

nor do I find them quoted or taken notice of by those who wrote after them. There are some later writers, but either very general or have treated of some particular distempers, mentioned by *Dorumejerus*, in his *Philologia Biblica*, Chap. xxxix. *Lips.* 1713. 8vo. *Goelibe's Hist. Medicinæ Universalis*, lately publish'd, *Frankofurti ad Viadrum*, 1721. 2 Vol. 8vo. has very little new or to my purpose. The very learned *Dr. Friend*, in his *History of physick*, published since the writing of these papers, has given very ingenious hints concerning the distempers mentioned in the *New Testament*, more particularly those spoke of by *St. Luke*.


In distinguishing betwixt scriptural.] As Selden de Jure Nat. & Gent. secundum Hebræos, Lond. 1640. fol. Jac. Frid. Ludovici Delineatio Juris Divini Naturalis. Sect. 45. p. 73. Edit. 2da.





C H A P. III.

The distempers mentioned in the New Testament.

I.  T was in the apostatized state, and thickest darkness of the *Jewish* church, when the sun of righteousness did arise upon them with healing in his wings. The nation was sick when this physician came, the Messiah appear'd, his kingdom took place, when according to foregoing prophecies *, *the eyes of the blind should be opened, and the ears of the deaf should be unstopped, the lame should leap as an hart, and the tongue of the dumb should sing* †. God had taken away the hedge he had set about his vineyard ||, and put it into the same condition with the rest of the world. So that they were now no more exempted from the common distempers of the land in which they lived, or of the people amongst whom they dwelt. God no longer restrain'd the malign influences of the air; the poisonous steams of minerals; or the contagions of animals; nor suspended the natural consequences of their own neglects, mistakes, or excesses, but let them loose upon them; and by them suffer'd the devil to punish these forlorn wretches. 'Tis no wonder our Saviour found so much work when he *came to heal the sick, and destroy the works of the devil* §. When the *Jews* found themselves abandon'd of God, they reviv'd their

* Matth. iv. 2. † Isa. xxxv. 5, 6. Matth. xi. 5. || Isa. v. 5. § Mark iii. 15. 1 John iii. 8.

charming again, as *Saul*, when he was not answer'd by God, betook himself to the woman *who had a familiar spirit* *. And, though God in judgment might suffer the evil spirit, whom they wickedly consulted, to impose upon them by some cures, yet by reason of their repeated transgressions, and this sin of seeking to satan, their diseases increas'd and multiplied upon them, some cures also were wrought by the *Jews* expecting or believing the *Messiah*.

2. That there were some actually *possess'd by the devil*, is a truth as plain as words can make it: 'Tis true, in one place a person is said to *have a devil*, and *be mad*, and another to be a *demoniack*, and yet is call'd a *lunatick*, or one troubled with *the falling sickness*. If we take in both texts, we have the full meaning, which is, that the madness and epilepsy these people labour'd under were caus'd by the devil. Had you ask'd a *Greek* or *Roman* physician, what ail'd the first? he would declare him mad, because he found him to have all the symptoms of a *Mania* upon him, which together appearing, he was taught by his masters to call by that name: The other he would pronounce epileptick for the same reason. Had you inquir'd of an orthodox *Jew* standing by, what was the matter with those distressed people? he would have answer'd, they are *possess'd with the devil*, and thereby testified his sentiments of the agency of spirits in all distempers, especially the nervous. Over which the devil had either greater power granted, chronical Disorders oft arising from passions of the mind, which weaken the spirits and confound them, and thereby render them more

* 1 Sam. xxviii. 3, 7, 8. Acts xix. 14. Luke xi. 19. ix. 49. Matth. xii. 27. and Dr. Whitby on the places. See Dr. Whitby, Matth. viii. 31. and on Luke xiii. 16.

susceptible of impressions (and therefore the punishment procur'd and specified by the sin). Or the devil exerts more of the power he has this way, as being more visible, notable and affrighting, and displaying more of his energy and dominion, his pride and cruelty, in tormenting, vexing and oppressing these poor, helpless creatures, making use of their hands, to maim and mischief themselves and others in their way; of their tongues, to speak, and (*as the strong man armed in full possession*) to parly, capitulate, and surrender the whole man, when he can hold out no longer; but undisturb'd himself, pushes the poor slave upon tearing of his clothes, flying the conversation of mankind, and taking up his abode among the monuments of the dead, making him shriek and howl, throwing him violently down upon the ground, into fire, or water, or strange convulsions and frightful grimaces. Thus does satan exercise his arbitrary tyranny, when he gets a permission! And to a spirit who has his knowledge, and experience of nature, and such high access to the parts which are to be manag'd, it is easy, by stopping, hurrying the spirits, twitching the nerves and tendinous fibres, to cause dreadful distortions, starings, bouncings, beatings of the head and breast, alternate laughings and weepings, and produce the various frightful postures, motions and actions we see in mad, phrentick, hypocondriack and hyfterick people.

3. The *gift of healing* was not extended to all, but chiefly to those who were unbelievers, for their conviction. What greater evidence of the truth and divinity of those cures that were wrought, could there be, than that all manner of diseases, (upon all sorts of people, all ages, sexes, enemies, friends, in the sight of men, of all nations, opinions and interests, with a word, a touch, a sha-

dow at a distance) should be healed? Believers were left to the exercise of *their faith and patience, fasting and prayer* for the obtaining a cure. Their friends, who had the gift of miracles, might pity and pray for them; but could not, without divine impulse and direction (which was their warrant) relieve them. Thus we read of one good man, that *he had many infirmities* *, and of another, that *he was left sick* †: Tho' they were both useful companions of the apostle, and might have been very serviceable for the propagating the gospel at that time. Nor *did the anointing with oil, and the prayers of the elders and faithful of the church*, always succeed, but only then when it was *not a sickness to death*, (it was not determin'd for that man, that time inevitably to die) which they were admonish'd of, but now we having no occasion for putting it into practice, the Holy Ghost has not seen fit to inform us how it was, to gratify an useless curiosity. Our Lord Jesus Christ, who had the spirit *without measure* ||, cur'd as well as *sav'd all that came unto him*, those that perish'd, perish'd through their unbelief, in rejecting his help.


The general division of diseases in the New Testament is into,	}	<i>Chronical, long, weak, sick, sharp, of short continuance, acute, mortal, ending in death, falling asleep.</i>
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* 1 Tim. v. 23. † 2 Tim. iv. 20. || 1 Cor. ii. 11.



C H A P. IV.

*Of disorders and distempers of the mind,
as they affect the body.*

I.  HE greatest of these, and which most heavily afflicts the body, is a *sense* (either real or imaginary) of God's anger and displeasure, express'd in national judgments, public calamities, personal losses, disappointments, sicknesses, death of relations, or what most sensibly touches us. But above all, conviction of sin born in upon conscience. A *wounded spirit* * is represented as insupportable. This is accompanied with disquietude, restlessness, anxiety, pain, roaring, frightful dreams, watchings, tossings, failure of appetite, strength and sight, a perpetual fearfulness, ending in distraction, despair, wishing for death, and in ill men, laying violent hands upon themselves, as *Achitophel* and *Judas*, if it were not the extremity of the disease that dispatched them. On the other hand, when men are in a state of friendship with God they have *peace of mind, peace which passes all understanding, which is seen in the lifting up, light and health of their countenance*. It is *health to their navel, and marrow to their bones*: It is *their life*. By this they are freed from hypocondriac pains, and disorders of the spi-

* Prov. viii. 14. Isa. xxi. 3, 4. xxvi. 16, 17, 18. Joel ii. 6. Jer. xv. 18. Psal. xxxviii. 8. xxii. 1. vii. 4, 14. xxxiii. 20. xxii. 15. xxxi. 9, 10. xxxviii. 10. lxxi. 9. Job vi. 20. Psal. lv. 5. Job iii. 22. Gen. iv. 5.

rits, are sprightly, lively, pleasant, healthy and active.

2. The *passions* and affections of the mind bring on numberless distempers upon the body. *Worldly sorrow worketh death* *, in the literal and physical sense, as well as the moral. Of which we have daily instances, as well as of irregular and extravagant trouble of mind about spiritual things. *Envy is the rottenness of the bones* †, (the support and strength of the body). It feeds not only upon the flesh, but corrodes and preys upon the bones, and turns them carious. *Jealousy is the rage of a man* ‖, while it lasts it's a frenzy, and often terminates in an incurable one. *Zeal eateth up* §, pines away a man, the fire of his soul draws his body into consent, and consumes it. Blind zeal makes men turn stark mad. *Hope deferred makes the heart sick* ¶, the person languishing, faint and feeble. *Sickness from love* **, of which we have the cure prescrib'd, is to be staid with flaggons, and comforted with apples ††. A draught of generous wine (such as they had good store of in that country, and amongst people of quality, as the spouse (Solomon's) must be supposed to be) and the smell or juice of the orange or citron, the golden apples. The tree is said to be the glory of the field. Fear, which caused *Eli's* sudden death, and his daughter's sudden and mortal pains †††.

3. *Affectation*, insensible imitation, thus by a constant conversation, with an angry, hasty person, a man learns his ways, and gets a snare to his soul, grows peevish, fretful, humourfome and sour, which will discover it self in his mien and countenance. This was so well understood by our

* 2 Cor. vii. 10. † Prov. xiv. 30. ‖ Chap. xv. 13. § xvii. 22. ¶ vi. 34. Psal. lxxix. 9. John ii. 17. ** Cant. ii. 5. †† Cant. ii. 3. ††† 1 Sam. iv. 18, &c.

borderers, that they obliged themselves by their treaties not to offend in look; a frowning brow, carrying, in their opinion, something of hostility in it, and indicating a rancor of mind*. Thus by imitating true prophets, the false *became fools*, and the *spiritual men mad*†. The pretenders to inspiration endeavouring to persuade the people that they were moved and acted by the spirit, imaged the vehemency in gesture and utterance of the true prophets, and to heighten their fancy, took an hearty glass, which, with their heating and overstraining, threw them into down right madness, turned their heads, and set them into an habitual raving and enthusiasm.

4. *Study is a weariness to the flesh. Be not righteous overmuch, nor make thy self too wise, for why shouldest thou die before thy time* ||? Study, close thinking and meditation, is a *weariness* to the flesh, flattens, sinks and exhausts the spirits, thickens the blood, weakens the nerves, and unfits for action, makes one dull and chagrin.

5. *Be not righteous overmuch*, in a physical sense, keep not thy self to so invariable strict diet or regimen, as to hazard thy health and life by a change, abstain not from what is necessary to support and refresh thee, lest thou hereby ruin thy strength. Follow not thy studies so hard, that whilst thou art too eagerly pursuing the end of life (or, at least, the comfort of it) thou lovest not life it self, and whilst thou art getting wisdom thou shortenest thy days. *Too much learning hath made thee mad* §, said the Roman governor, doubtless from common observation. *Pliny's* assertion, which has puzzled all his commentators,

* Jer. xxviii. 10. Isa. xxix. 9, 10. Chap. xxviii. 7, 8.

† Hof. ix. 7. Mic. ii. 11. Zeph. iii. 4. || Eccles. xii. 12.

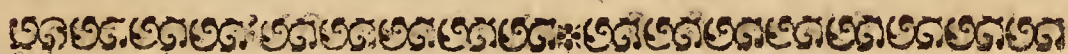
§ Acts xxvi. 24.

perhaps, is the same with this of *Solomon's*: That *deep thinking kills a man*. On the contrary, to be *wicked overmuch*, of such an one it is affirmed that he should not *die in time*, that is, in the time that, in a due course of nature, such a man might be expected to die; for his life is cut off by revenge or retaliation of injuries, from others, or by his own debaucheries. *He lives not out half his days* *.

6. Amongst other distempers of mind that kills men, is the *desire* when they are out of their own country *to be at home*. Yet I do not remember one instance, either of single persons, in their banishment, or any number of people during their captivity, that died of this disease; it might be said in relation to these, that not a man of *them was lacking*. None could be more desirous than they to return to their own country, their possession, and God's habitation, nor vent their passion for it in more moving and affecting strains. They *fainted*, but never expir'd with thoughts of their land, the *glory* of all lands; and *God's temple*, the *glory* of their land, Jer. xxxi. That their desires might not be too powerfully carried out, they were excused that had *built a new house*, and *had not dedicated it*; he that *had planted a vineyard* and *had not eaten of it*; he that *had betrothed a wife* and *had not taken her*; he that *was fearful and faint hearted* †; (a certain omen of death, when it seizes upon even the stoutest hearted men.) And this God bid be proclaim'd to the army by proper officers, and that their mind might not hanker after their own land, and be solicitous about their friends, wives, children and possessions, God promised the *enemy should not desire* (during their absence from it) *their land*.

* Psal. lv. 23. † Deut. xx. 5, 6, 7, 8. Exod. xxxiv. 24.

7. From *debauchery*, excess, nicety and curiosity of, and staying long at drinking, comes *redness of eyes* †. From *whoring and lewd dalliance* consumption of the flesh. *Worldly mindedness*; when the world has got into a man's heart, it causes death. The miser all his days *eateth in darkness*, will not be at the charge of light, a candle; has no satisfaction in the supports or comforts of life, and when he is *sick*, he has much sorrow and wrath in his sickness ||. 'Tis heighten'd and increas'd by his former carking, and present fretting, perhaps, for loss of time and charges.



C H A P. V.

Of some distempers taken notice of by the Jewish writers, but not mentioned in scripture.

DISEASES attending the priestly office*.

1. THE priests were obliged, during the time of their ministrations, and on great festivals, to hard labour in killing, fleaing, dividing and burning the sacrifices, to stand on the cold floor, on their bare feet, to wear thin linen clothes, to wash frequently in cold water, to feed upon flesh, to drink no wine, which subjected them to cholicks and other distempers, and shortened their lives, and therefore one of the priests was appointed to be a physician to the rest in the temple.

† Prov. xxiii, 29. || Eccles. v. 17. * Lev. xxi, 26.


2. Some *observances* are said to be of ill consequence. The women of *Galilee* miscarried by their frequent bathing: And the children of some parents died in their circumcising. These things might be so under the second temple, in the decline of their commonwealth and dispensation; they *had departed from God*, and he had disowned them; they themselves acknowledge a deprivation of several distinguishing tokens of God's favour, among which they might have reckoned this. God gradually withdrew his protection from them: *Jerusalem's battlements were taken away, because not the Lord's*. It was taken on the sabbath, and on a solemn feast, when protection was promised.

And as they had *walked contrary to him*, he *walked contrary to them*, not now an indulged father, but declared enemy.



C H A P. VI.

*Of the idolatrous curers, mentioned in
Scripture, and rivals of God.*

1.  *THE God of Abraham was God all-sufficient.* Whatever was pretended to by any of the deities of others nations, was truly and eminently in him. I shall endeavour to trace his rivals and apes in curing.

Amongst the *Egyptians* were, 1. Their *Rephan*, and *Ciun*, their sun and moon, that were arbiters of health and life: These the *Israelites* were charged

charged with keeping, *carrying along with them in the wilderness*, and worshipping ; their *star and tabernacle*. When they came into the land of *Canaan*, there was *Baalzebub* the God of *Ekron*, whom they consulted about their health ; and we meet with him in the *New Testament*, and only upon the occasion of our blessed Saviour's *casting out devils*, or curing those of distempers, which the devil had caused, which, on the principles of the objectors, who were *Pharisees*, was a curing of diseases. As he is in the *Old Testament*, *Baalzebub*, the god of flies ; in the *New* (if it were not the dialect of that time, or by way of derision, which it seems not to be) *Beelzebub*, the god of a dungbil, from whence flies of all sorts (the dung and excrements of animals being impregnated and abounding with them) proceed, and where they haunt. By the *Phœnicians* he was called *Baalzamin*, the lord of heaven, or the heavenly hosts ; supposing the sun the chief, and the stars animated. In the *New Testament*, the prince of devils, the *Baalim*, the greater and lesser, being so accounted by the *Jews*. His first name (*Baalzebub*) was from some notable exploit, or deliverance of that God, because it was made his lasting and common title. Nothing seems to bid so fair for the occasion of it as the destroying or abating the fury and deleterious poison of the hornets, the venomous insects, which were sent by God to clear the way for the *Israelites* entering *Canaan*, which either visited not the seaside, or *Palestine*, God reserving the inhabitants to be as thorns and pricks to stir them up to duty ; or rods to correct them for disobedience ; or, perhaps, to keep them from the ports upon that shore, which if they had got into their hands, would have been an inducement to them to trade to heathen nations, and learn their manners and worship ; which God took great care to restrain them from.

from : They ascribed their escape from this southern army to their God. Or if the flies lightly passed by them, or continued but a while without making so much havock as they had done to their neighbours, their God must have the honour of it, and a new title added to his former. He *was the lord of the dunghil*, as the sun on the earth after the flood deserved that name : He pierced the mud with his beams, gave vital heat to the reptils, and as he gave them being, can both animate them to destroy, or command them off and kill them, by his recess and withdrawing. The same dominion the *Jews* thought he had over the winged squadrons of hell, whom they believed had power *given them to smite mankind* with sickness, and possess their bodies. The *Assyrian Mithra* was the sun, and equipped by his worshipers with all the tackling of this *Palestine* divinity. *Moloch* was the same deity under another name and different guise. Nor was the *Tyrian Hercules*, the flie-driver, any other. The *Greek Apollo* had the same names, and offices bestowed upon him, a charmer and curer ; and his emissaries the apostles encounter'd with, in their travels, the *Pythoneesses* and *men of curious arts*. This superstitious original of cure was from *the giants*, of whom we read so many impious, abominable actions, and daring provocations of heaven, in the heathen poets (their divines.) In scripture they are called *Rephaim*, and hell is designed by their residence, for into that were they thrown by their wickedness, bold profane rivalling and rebelling against God. These, amongst their other attempts upon God's sovereignty and glory, made one upon his prerogative of healing, carrying that arrogance in their name, *the healers*. These were afterwards *men of name* (perhaps, alluding to the name of God) succeeding ages deified them ; and we have their mythology

thology stuffed with their titles and history, but in the greatest and most inextricable confusion. These were mighty men, of hale, robust bodies, and when made gods, applied to, as ablest to bestow or restore strength and health, having had it themselves, and enough to communicate to their supplicants. The *Cabiri*, the *Cabali*, all the juggling tribe, and *Esculapius* himself, who for his presumption was struck dead by a thunderbolt, sprung from this coast, fruitful of superstition, and in its designs and ceremonies counteracting Jehovah's, the true descendants of cursed *Ham*, whom they made their chief God. In this neighbour-row dwelt also the *Anakims*, who, when expelled the more inland places, seated themselves here, and from hence dispersed their wicked race, through the countries lying on the *Mediterranean* sea; and by force and policy obtained the sovereignty over them, and then play'd the tyrants. 'Tis for this reason that bold sinners and oppressors are threatned with their punishment, and concluded like them under divine vengeance, *shall never rise again to molest the world*. These earth born bullies being often skirmishing and fighting amongst themselves, and with others, were wounded, which made them seek for cures, and apply their minds that way, and as necessity and industry rarely miss of making discoveries, they found out herbs for the curing of wounds, and from outward application they proceeded to give them inwardly, and having obtained a skill this way, which, to simple people, seem'd supernatural; they respected the masters of this art, above other men; and they being already advanced in dignity and power, laid hold of this ignorance to raise themselves higher in the good opinion of their subjects, which made them not only bear their yoke of slavery easilier, but pay them divine

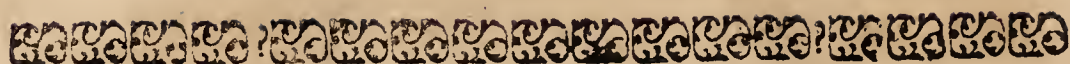
worship after death, *as benefactors to mankind*; in which claim and vanity they were succeeded by monarchs aspiring to divinity.

Satan, at the publication of the gospel, *fell like lightning from heaven**, he could no longer act after a God-like manner, and all the opposition he made, was not only ineffectual, but subserved the progress of christianity, as the greater force and rage of an enemy, when defeated, adds more glory to the conqueror. He then found out another device to carry on his enmity to God, and share with him in mens addresses and dependencies. The *Heathen* part of the world he retain'd, under a specious pretence of magicks being a part of natural or divine philosophy. And the proselytes to christianity, whether *Jews* or *Heathens*, by giving these charms a new turn, accommodated them to their profession, thinking new forms, scriptural words of invocation, would sanctify old superstition; nor should, could they help it, their better religion fall short of that they had left, in the gratifying of their curiosity, or satisfying their doubts; for these have always gone together. There are some of these observances may be traced to their original, but that of others cannot so easily be found out, they have so long run under ground, we are ignorant of their first spring; but by their unaccountable operation, having foundation neither in divine institution or natural causes, and in every thing resembling those ceremonies, which are confessedly heathenish and superstitious; We have no reason to exempt them from the renunciation that all Christians ought to *make of the devil and all his works*. And if these rites, usages and tricks produce their boasted effects; I doubt not but it is by God's just permission, that (if men will un-

* Luke x. 18. Chap. x. 19. Rev. ix. 1, 2, 3, &c.

warrantably pry into futurity, and betake themselves to means, that in their nature and tendency have no influence upon such effects) the devil imposes upon their credulity, and they are *given over to strong delusions to believe a lie**, for not glorifying God as God, not placing their trust in him, applying to him after the way and manner of his own appointment, patiently and dutifully submitting to his will, using proper and allowable means, and praying for a *removing the stroke*, and sanctifying his dispensations of providence to them. I know not how it comes to pass, but so it is, that we have more amulets and charms for finding out secrets, and the cure of diseases amongst Christians, than Heathen writers, or even the Jewish; whether there be any of them adopted, improved or metamorphized into a Christian form, and now pass for such, as I am apt to believe, and so have caused the originals to be neglected and lost; these copies serving all intents and purposes as well, and to those who are led by sound and appearance, better, as bearing a Christian face and air. Or *these curious arts*, perhaps, destroyed by primitive zeal, were revived again by following superstition, and substituted in their room, or invented anew. For the degenerate scheme of religion, was as capable of supplying as various and manifold matter for superstitions of all kinds, as the heathenish or rabbinick. *The doctrine of dæmons* is the same under a new denomination, a retrenchment of too glaring devilry, and a decent modelling of its language and address, make old superstition pass unchallenged, nay, be abetted and carested by those *who have a form of godliness, but deny the power of it* †.

* 2 Thess. ii. 11. † 2 Tim. iii. 3.



C H A P. VII.

Some general observations upon the distempers spoken of in scripture.

I. **W**HAT the great master of physick says of all distempers, is most true of those we have recorded in scripture: That there is *something divine* in them. There is something extraordinary, both in the cause and cure; God declares he both *smites and heals*. What we have of diseases in scripture is either by way of threatening, or relation of the execution of that threatening, or deliverance from it upon repentance. We are instructed, not in the nature of distempers, but let into the reason of this seizing upon persons, and the condition of their removal. We are taught our duty by God's dealing with others; and *that affliction ariseth not out of the dust**, and that God doth not *willingly afflict the children of men†*, but it is for *their good*, and the fruit of it is to *take away their sin*. That his goodness should *lead us to repentance*, that we should love and praise him *who forgiveth all our iniquities, who healeth all our diseases, who redeemeth our life for destruction* ||.

2. That we have not *all* of every distemper described, except the leprosy, for the reasons before alledged. But what is common to others;

* Job. v. 6. † Lam. iii. 33. Isa. xxvii. 6. (Rom. ii. 4. || Psal. ciii. 2, 3, 4.

of the same kind is omitted, and only what is extraordinary is observed. This answered the end, as it was a punishment, and made it be taken notice of by the sufferers and spectators, who are regarded in the dispensation, and are admonished by the unusual appearance to acknowledge *the finger of God* * : *his doing*.

3. That many, if not all our Saviour healed, labour'd under *incurable* distempers, either so in themselves, or from extraordinary incidental circumstances and symptoms, or through delay and ill treatment.

4. That God, in all distempers, employ'd *good angels* in the *healing*, and sometimes in the punishing of mankind, but the *evil* only in *inflicting* of distempers, not in doing good ; this will hold good through the history of the bible, and in the interval betwixt the *Old* and *New Testament*. Old *Tobit* was cured by the ministry and direction of *Raphael*, who carried his charge in his name, and the story fairly intimates the belief of the *Jews* in their captivity, of God's sending angels to chase away evil spirits, and to heal diseases, *Tob. iii. 17. Chap. xii. 15.*

5. That the frequent possessions of the devil, and diseases caused by him, in our Saviour's time, may be well accounted for ; from,

(1.) The *manner* of speaking of these things, which was very different from what had been in other nations, and heretofore amongst the *Jews* ; for though they know that *evil angels* or spirits caused diseases, as in the history of *Saul* ; yet they named the sickness after the most conspicuous symptom, as other nations ; till the *Sadducees* arose, who denied the existence of angels, and then they thought it fit for the beating down of, and testi-

* *Exod. viii. 19. Luke xi. 20.*

fyng their descent from the prevailing error, to give the devil his own, and declare him the tormentor of the distempered. Our Saviour approves of their way of speaking; uses it, and demonstrates the truth of this notion, by commanding *them to come out* ||. This appeared more in convulsive distempers, and where there was any sense notoriously obstructed; then were these sick said to be dæmoniac, but as true it was when there was a depression of the spirits, without noise and observation; for the daughter of *Abraham*, who had gone bowed down, stooping and contracted, *eighteen years, was bound by satan*; and there is mention made of the deaf and dumb man, so made by the devil.

2. The *Jews* were not now left, and without God's protection only, but under God's *severe wrath*; and as their privileges had been the greatest, so should their punishment be too. *I will make thy plagues wonderful* *, was the threatening, which was verify'd and owned by them in their former judgments, and without aggravation the church might ask, *whether any sorrow was like hers, in the day of her God's fierce anger?* But then he stirred not up all his wrath, but had a reserve of mercy for them, and had promised deliverance to them. But now he had wholly given them up; then the Jewish nation was afraid they would be brought to that extremity foretold, and which they could not speak of without horror: *Behold, O Lord, and consider to whom thou hast done this, shall the women eat their fruit and children of a span long?* † and yet this (though the *Hebrew* women were famed for their love and tenderness to their children) they did in the last siege of *Je-*

|| Mark i. 25. Chap. ix. 25. Chap. v. 8. Luke 'iv. 35. Chap. viii. 29. * Dan. ix. 12, 13, 14. † Lam. i.

rusalem. Then was this, with other threats of the law, fulfilled and accomplished, when God was resolved to *make a full end*, and affliction was *not to arise up a second time*, the consumption was determined, and these marvellous plagues were to compleat it. *They had filled up their sin alway, and wrath was come upon them to the uttermost* ||. Such affliction as had never been heard of from the beginning of the world, nor ever should be hereafter. (Again.)

3. This being the punishment of their sins, God might *chuse* which way he would execute it. Instead of some local, endemical, national diseases, he brought *all manner of diseases* foretold, upon them; so that we should be so far from cavilling at the strangeness, that we shou'd admire at the exact accomplishment of a prophecy of so long a standing.

4. Without any special provocation, God was pleased, for his own glory, and to give credit to the mission of his Son, to *permit* notable and incurable defects and sicknesses. This is plainly express'd in the case of the man *born blind* §, and of *Lazarus* ¶, and, perhaps, true of many more (though not recorded) from whence these instances were selected for our instruction.

5. God now design'd to *destroy the works of the devil*, and put an end to the authority and power he had so long usurp'd over mankind, the *prince of this world was to be judged and cast out* *. And before that God saw fit to give him an *hour*, a short time, and *power*, a greater liberty to exercise it in than heretofore; whether he knew God's design, or it was hid from him, he could not forbear (so far as his permission wou'd allow him) to gratify his malice, and wreak his spight upon that generation. At another time the world is warn'd

|| 1 Thes. ii. 16. § John ix. 3. ¶ John xi. 3. * John xii. 31.

of mischief, when the *devil had got great power, and a short time to exercise it in. Wo to the inhabitants of the earth and sea, for the devil is come down unto you, having great wrath, because he knoweth he hath but a short time* †. To the devil's greatest rage God opposes a greater power of his Son, that his triumph might be more: The oftner the *strong man armed* || in his strongest holds was baffled, the greater honour to the conqueror. He makes the devils confess their number, and their weakness at the same time, *a legion* § of them, and yet at a word, that carried contempt and reproach in it, this garrison of devils surrender'd upon most dishonourable terms, which they ask'd and got; rather *than go out of the country* which they were acquainted with, and now, and perhaps not before, had, as satan's army, got possession of it, and in which they were capable of doing more mischief; they petition'd to *enter into an herd of swine*, a confinement, for vileness, only exceeded by hell. But what will not the devil submit to, to vex mankind? The *hedge of God's protection* was taken away from his *Jewish vineyard*, and the *wild boar of the forest enter'd in*. He now fills up his titles of *devil, false accuser, satan, apollyon, abaddon, adversary* and *destroyer* ¶. When men are thrown out of God's church, they are *deliver'd to satan, for the destruction of the flesh* *.

6. That all the *fluxes* † of the *Jews* were virulent, noisome, and contagious in some measure, even the customary, and therefore come under the name of sickness; and care was taken to remove the affected from the company of other people, and their clothes, seats, beds, without cleansing, forbid to be us'd, and washing and purification

† Rev. xii. 12. || Luke xi. 21. § Luke viii. 30. Mark v. 9. Luke vi. 18. ¶ Rev. ix. 11. xii. 10. * I Pet. v. 8. I Cor. v. 5. † Lev. xv. 4—24. Isa. lvii. 9. Ezek. xvi. 9. Esth. ii. 12.


requir'd, lest their sweating should prove not some.

7. *That thy sins are forgiven*, to a penitent, and *be healed*, being pronounc'd as equivalent, and *his sin shall be forgiven* ||, and *the person cur'd*, show that some particular reason and provocation was the occasion of that sickness.



C H A P. VIII.

Of the sicknesses of the Messiah.

 HE *Jews* speak much of the *pains and diseases of the Messiah*, that is, either the pains and distempers, which shou'd happen *in his age*, which were many and great, and of which I have already treated; or those which were personal, and he himself was afflicted with, of which I come now to speak. I do not know why they shou'd say he was a *leper*, unless it were, that the leprosy being a common disease amongst them, and of its kind, peculiar to them, that the Messiah, who was one of their brethren, shou'd, as in other calamities, share with them in that, that the conformity to his suffering kindred might be in all points. Or, because he is said by the prophet, to be *stricken, smitten of God*, they thought it meant of this stroke, which was ordinarily, if not always, from the immediate hand of heaven. Our blessed Redeemer's body was not subject to any internal distempers, he deriv'd none of the sinful taint contracted by

the fall, from his mother, for he was the *holy thing born of her* § ; nor when born, did he any thing which might bring upon him any distemper. *Wea- riness, hunger and thirst*, were inseparable from humane nature, (even in a state of innocency) and were the cravings of it, for rest and supply of nourishment, without which it would go to wreck, while on this earth. All his distempers and troubles were from his relation to us, or the consequences of his office and undertaking for us. As,

1. His *compassion* and sympathy for sinners ; he could not see them in misery, (so great was his tenderness to them) but *he mov'd with it* ; when they were fatigu'd, *he pitied them* ; when diseased, *he bore their sicknesses* ; at *their death* he was distressed and *groaned* *. He was affected with them, concerned for them, and that concern of mind disturb'd his body. He bore all the nauseous and loathsome steams that came from the sick †, and suffer'd *virtue* ‖, and, perhaps, with it some degree of strength, *to go from him* for their cure ; and he was so eager in healing of them, that he *forgot himself*, was (as the by standers and his relations judged) carried out beyond his strength, and for want of refreshment, *ready to faint* § ; or they feared that his earnestness, and continuing fasting, would make, or had already made him go *beside himself* ¶.

2. Not only when he was engag'd in healing the sick, but all other times, his *thoughts* were taken up with the *great work* he came about *into the world*. He was always grave and thoughtful, though never fullen or confus'd. He never *smil'd* or laugh'd, yet was always *meek, gentle, lowly*,

§ Luke i. 35. * John xi. 33, 35. † Matt. viii. 16. ‖ Mark v. 30. Luke vi. 19. viii. 46. § Matt. xv. 32. ¶ Mark iii. 21. Mark xiv. 38.

easy to be intreated **. The composure of his mind show'd it self in the pertinent and calm advice, and answers he gave, when under the hardest trials of his patience. He excuses his disciples drowsiness; consults their safety when he was in danger; bids the daughters of *Jerusalem* weeping for him, *weep for themselves* ††. Prays for his persecutors †††. Charges *John* with the care of his mother §§. If we then consider, what effect a continual thinking of a weighty affair all a man's life would have upon his spirits and health, we may, perhaps, form some kind of notion, but a very imperfect one, of this. For such a man who *was quick of understanding in the fear of the Lord* ¶¶, and such an affair there never was or can be; for the salvation of mankind, and the glory of God depended on it. He had his undertaking in all views, not only in it self, but in all its relations from the time of its commencing to its finishing. *At twelve years*, the first appearance he made, at least, that is taken notice of (in his genuine history) is his staying behind his mother, to prepare the teachers of the people for the receiving of his doctrine, which he did (to such a growth had he arriv'd of understanding at that age) *to admiration* *. When he died, his last words were, *It is finished*. During the intermediate time, he declares *it was his meat, his work, his delight, his treasure* †. So eager was he, that his zeal had prey'd upon him, eaten him up ††, and, like one that neglected his support and refreshment, transported him so far, as to make him forget to take meat; and when impertinently disturb'd, urg'd, or hinder'd in the progress or performance of this work, or solicited, out of

** John xviii. 8. †† Luke xxiii. 28. ††† Chap. xxiii. 34.
 §§ John xix. 27. ¶¶ Isa. ii. 3. * Luke ii. 46. Luke ii. 49.
 † John ix. 4. Chap. iv. 34. xvii. 4. Psal. xl. 8. Isa. xxxiii. 6.
 †† Psal. lxxix. 9. John ii. 17.

kindness, to act, or decline suffering, though it were his nearest relations and most affectionate friends; as a man whose mind is fix'd upon a matter of the greatest moment, he chides and reproves, or argues them into a more rational and regular behaviour, — *What have I to do with thee?* — *My hour is not yet come* §. *How is it that ye sought me, wist ye not that I must be about my father's business* ¶? *Get thee behind me, satan, thou savourest not the things that are of God* **. When he drew nigh, or his discourse touched upon, or led him to the thoughts of his sufferings, which were to give a finishing stroke to all that he had to do upon earth (whatever reluctance his nature might have to it) he *was straitned till it was accomplished* ††. The perishing of hardened and stubborn sinners, who had irrecoverably brought ruin upon themselves, was a sensible trouble, and drew tears from his eyes. *Thus his soul was straitned for the shepherds that had misled the people, and were cut off* (as well as for the people that wanted better instructors) *even though their souls abhorred him* †††. And he wept over *Jerusalem*, that was upon the brink of destruction, and ready to perish by her own obstinacy, though he had often attempted to rescue her from this impending desolation; and foresaw her speedy drawing down vengeance upon her self, and intailing a curse upon posterity, by putting to death the *Lord of glory, and prince of life*, and *rejecting the council of God against her self* §§. This continual solicitude made him appear as one nigh fifty, at three or four and thirty.

3. The anxiety and struggle of mind, and his fears *encreas'd* at the nigh approach of his suffer-

§ John ii. 4. ¶ Luke ii. 49. ** Matth. xvi. 23. xii. 48, 49, 50. †† Luke xii. 50. *marg. pain'd.* ††† Zech. xi. 3. Matth. ix. 3. Mark x. 16. Heb. v. 2. Matth. xxvii. 25. xxi. 42. Acts vii. 2. §§ Acts iii. 15. Luke vii. 30.

ing, and his *hope beyond it*. For *agony* does properly signify the conflict betwixt contrary affections, as here of fear and hope. His fear is evident, in that he *offer'd up prayers and supplications, with strong crying and tears unto him, that was able to save him from death, and was heard in that he fear'd ¶¶*. And for this his *flesh did rest in the hope set before him, that God would show him the path of life**. He was observ'd to be *sorrowful and heavy*, and he himself tells his disciples, that he was *exceeding troubled, even unto death†*. His *soul was troubled*, and this show'd it self in his *bloody sweat*, when great drops of blood ¶ fell to the ground. That the drops shou'd be so ponderous and thick, as over his whole body to fall off him to the ground; that the pores shou'd be so wide as to give passage to the unbroken, globular parts of the blood, and the irritation of the vessels so great, as to force them out with such a violence, was astonishing, and not to be parallel'd. He needed now an *angel to strengthen him*, for it was impossible humane nature should sustain any more. *This was the hour of darkness, the power of satan. §*.

4. Beside what might arise from the exercise, application, or disturbance of his mind, there were the *external outrages* upon his body. The fatigue and fainting that followed upon his fasting, waking, and bearing of his cross ¶, which made a draught of water from the brook in the way **, (none of the best or cleanest) give him refreshment. His scourging, (when the cruel ploughers made long furrows upon his back ††) buffeting, hurrying by the rude Roman soldiers, crowning with thorns, which must necessarily pierce his holy head with many and grievous wounds;

¶¶ Heb. v. 7. * Psal. xvi. 11. † Luke xxii. 43, 44. ¶ Matt. xxvi. 38. Mark xiv. 33, 34. John xi. 33, 35. § Luke xxii. 53. ¶ Matt. xxvii. 32. ** Psal. cx. 7. †† Psal. cxxix. 3.

his *crucifying*, his hands stretched and nail'd, his feet fastned, either with a nail struck through each, or one through both: The length of time this was born, the gradual deficiency and decay of spirits, 'till at last they were so low and languid, that it was an hard thing to discern whether he was dead or alive. Our Lord was much sooner dead (*his strength being weakned in the way* ††) than those who were crucify'd with him. The publick and ignominious exposing to *shame* so righteous and ingenuous a person (*for the unjust knoweth no shame* †††) might concur with his other ill treatment, to shorten his life. The *cruel mockings* §§ they us'd, the *shame of which, though he despised*, and also *endured the cross*, yet they both were hard to bear, and it was only the *joy that was set before him* ¶¶, could make either of them supportable to him. *Crucifying, and putting him to open shame* *, are put together as the most aggravating circumstances of his passion. Shame and pain are as great strangers to innocent nature as sin, the parent of them. He refus'd *the vinegar* †, or myrrh'd wine, that he might not yield to, or bear a part in their mockery, or that his patience might not be attributed to that anodyne and stupifying draught, though he was excessively pain'd and *thirst*. The *holy One*, who, because he was so, *should not see corruption* ††, could not feel what tended to it without the most exquisite sense. Sin, and its effects, appear in a more terrible view to a sinless creature, and are vastly more affecting. The issuing out of his side *blood* (not yet coagulated) and *water* § from the skin investing the heart, demonstrated that he was really dead, and that the

†† Psal. cii. 23. ††† Zeph. iii. 5. §§ Heb xi. 36. ¶¶ Heb. xii. 2. * Heb. vi. 6. † Mark xv. 23. †† Psal. xvi. 10. § John xix. 34. † John v. 5.

torture he had undergone before his death was very great, that water either not being at all, 'or not in such quantity, to be found in any subjects, but those who have died a lingring and painful death, so that he *tasted death* above every man, and therefore the patience of the Martyrs, and others, is not to be compar'd with his.



NOTES



NOTES.

Chap. I.

Specificks.] We may guess at the physick of those times, by what we meet with amongst the nations who have no commerce or letters, such were the *Americans*, from whom we have the *Peruvian* bark ; the best, if not the only drug, that deserves the name of a specifick.

Luxury.] The *Romans* would not admit physicians into their city, lest the people might presume upon their cure, and so have no regard to temperance and sobriety. *Didicit homo naturam provocare*, Pliny. *Mercurial de Arte Gym. lib. I. c. I. p. 4. Ed. Amst. Cheyne.* The *Caræans* were rigid disciplinaries in diet. See *Trigland de Car.*

As a profession.] Amongst the descendants of *Esculapius*, as they gave out, or from some celebrated physician, so call'd from the first founder : All either assumed, or had that name given them that were excellent at the art, out of honour or respect, for the *Coan* physicians cou'd make no claim to *Esculapius*, who was a *Phœnician*. See *Huetii Demonst. Evang. Spanhem. Epist. ad Morellium, prima. specim. subj. Lips. 1695. 8vo. Cellarii Antiq. Med. Diff. xii. c. 2. sect. 7. Lips. 1712. 8vo.* The *Esculapius* of *Cor* must be another person, with as much of the *Phœnician's* attirage and equipage as their adopter thought fit, and to his purpose, as it is usual with those foreign deities enfranchis'd
by

by the Greeks. See Sir *J. Marsham's Canon. Chron.* pag. 43. *Ed. Lond.* 1672. as also, p. 28, 29.

His peculiar.] A jealous God in point of worship, *Hof.* xi. 9. *Exod.* xix. 5. *Deut.* xiv. 2. *Isa.* xlii. 28. xlviii. 11.

Both amongst the Jews.] The words and names us'd in amulets and charms are either *Hebrew*, or corrupted from it. *Otho Lex Rabbin.* The *Basilidian* coins or gems. *De Wilde Gem. select.* p. 107, 108, 124, 125. *Agostini's Gem. P. II.* p. 46, 47. *Fred. Spanhem. Hist. Eccl. Fol.* p. 638. *Ittig. Hist. Eccl. sec. 2.* *Voss. Hist. Philos.* p. 64. *Ed. 4to.* Hag.

Remaining records of antiquity.] Amongst the *Heathens*, *Apollo* was the god, the president of charms and physick. *Ovid's Metam. ut infra.* *Esculapius* a charmer. See *Dan. le Clerc. Hist. Med. P. I. b. I. ch. 13, 14.* All that were famous in antiquity for medicine were so for charms. *Homer* introduces *Autolycus's* sons charming to stanch blood. *Odyss.* 19. v. 456.

————— Ὠτειλὴν

Δῆσαν ἐπισαμένως ἐπαοιδῇ δ' αἶμα κελαινόν.

See *Seren. Samon. Notis Keuch.* Abracadabra.

No question but *Cato*, who was physician to his own family, was leech to his cattle, and that he us'd charms to one as well as another. *De R. R. c.* 160. p. 81. *Edit. Gryph.* 8vo. 1549.

Making every thing mysterious.] Physick (part of) Ὀξεργικὴ τέχνη, representing things in hieroglyphicks, pretending to a sacred language, and an holy book. *Dr. Grew's Cosm. sacr. b. 4. c. 8. sect.* 142. *Clerc. H. M. Marsham,* p. 36, 37.

Inscrib'd them on the walls of their temple.] *Merc. Med. Gymn.* 1672. p. 2. *Le Clerc, H. M. Ed.* 1723. *Cellar. Antiq. Med.* p. 235. 8vo. *Van Dale.* *Lucian* calls the temple of *Esculapius* at *Pergamus*, where he was most zealously and peculiarly worshipp'd, (and therefore said to be *satan's* seat (*Rev. ii. 13.*) the adversary of God) place or shop of resort for cure ἰατρεῖον. On all their coins, and of those of their confederates, there is *Esculapius*, some of his family, or symbolical representations of him: He is in one figur'd

as Neptune, in another as Jupiter, and his daughter Hygiea as Minerva, which is a further confirmation of the promiscuous attributing of names and offices to their deities by the Heathens, which I mention elsewhere. Harduin. Num. Antiq. Pop. illustr. p. 121, 122. Fol. 1709. Grotius thinks, that Antipas was slain by the priests and votaries of Esculapius, in loc. And Arethas, upon this place, observes, that City was Καλειδω-
 λος ἕως Ἀσίαν πᾶσαν, which was most true with relation to the devotions paid to that divinity, the tutelar god of the place; *Dūs primum inventores suos assignavit, & cælo dicavit (medicina sc.) nec non & hodie multifariam ab oraculis petitur medicina.* Plin. N. H. Vol. i. p. 248. Notis Varior. 8vo. 1669. Amstelod.

Took the whole affair of healing into his own hand.] Both to take away health and restore it; and to smite and to heal, *I am the Lord, &c.* Exod. xv. 26. The occasion of this assertion, see notes on Ecclesiasticus xxxviii. Thy healer, as the Eastern versions. See Goussset's Comment. Ling. Heb. voce אֲרַךְ, here it signifies the prevention and continuance of health; *Who healeth all thy diseases*, Psal. ciii. 3. alluded to Jer. iii. 22, 23. *I will recover thee labouring under diseases. I will take all sickness from the midst of thee*, Exod. xxiii. 26. *I will prevent all occasions of sickness*, and therefore the king of Israel thought it a blasphemy, and an affront, to be ask'd to cure Naaman. That the inflicting, as well as removing, distempers under the Mosaic dispensation, was immediately from God, is his own declaration, Deut. xxxii. 29. *I am he, and there is, &c.* from the acknowledgment God's people, upon observation and experience, have made, 1 Sam. ii. 6. and are reproved for not retaining in their mind and acknowledging, Hos. xi. 3. See note on Ecclesiasticus xxxviii. *Not being*, Isa. xxx. 26. Tobit xiii. 2. Wisd. xvi. 13. God promis'd them his protection against witchcraft, enchantments (poisoning) Numb. xxiii. See Leydekker de Republ. Hæbr. lib. 3. c. 2. p. 139.

In the wilderness.] Psal. cxxi. 6. xci. 6.

With manna.] What it was, see Grew's Cosmologia, and how agreeable to these travellers, Is. Voss. in Melam, Ed. Franeq. p. 355, 356. Buxtorf. Hist. Man-

Mannæ, p. 354. *Salmas. Heyl. Jatr.* p. 24. *Deyling, Obs. Sacr. Vol. P. III.* p. 55. *Magneus de Manna.*

Bitter water.] *Exod.* xv. 23. see note on *Ecclesiasticus xxxviii.* saltish, brackish water, far different from that more sweet and delicious of the *Nile*, they had been us'd to. And had water continued for their drink, as the manna for their bread, till they were provided for both, in their settling in *Canaan*. It was the rock that follow'd them, by which they were provided with what was necessary for their refreshment in washing, bathing; and inwardly, with proper, cool, pure liquor, to quench their thirst. *Buxtorf. Hist. Petræ in Deserto.* The *Nile* made them fruitful, and the dates, the fruit of the palm, was good to prevent abortions: *He increas'd his people, &c.* *Psal.* cv. 24.

Both in extremes.] See *Bochart's Hierozicon. Pool's Synops. in loc.* The nights cold, and much dew falls there. *Mr. Maundrell's Travels under Hermon.*

Bitings of the little serpents.] God's preservation from their bitings and venom, the *Jews* think a great favour, *Buxtorf. Hist. Serp. Ænei*, p. 369. Abundance of these were in this wilderness. See *Plutarch's Sympos.* p. 733. *Edit. Wechel.* 1599. *Fol.*

Cut down.] *Josh.* v. 11. See the commentators on this place in *Pool's Latin Synopsis.*

Full feeding.] *Grew's Cosm. Maim. more Nevoch. Ed. Buxtorf.* p. 437.

Diet the ancientest part of physick.] *Voss. H. Phil.* p. 7. *Le Clerc. H. M. Hippocr. de Vet. Med.* p. 16. *Vol. i.* *Lind. Grew, Dacier on Pythag. Golden Verses.* The dietetick laws prescrib'd by God for the *Jews*, when enter'd into their own land, mightily contributed towards the prevention of their diseases. Evacuations were not thought on, or promoted by their diet, their way of eating and drinking, which the country people amongst us, perfectly, by frequent and repeated experiments, understand particularly as to their (*Idiosynerafy*) own constitution, which way they have found themselves affected. *Le Clerc H. M.* and *Dr. Drake's Animadversion*, in the margin of the *English translation.*

Foreign trade prohibited.] *Pinda de Rebus Salomonis, Joseph. lib. i. contra Appion.*

Swines flesh, blood and fat prohibited.] Which are luscious, tempting, and fill the body with crudities. The Romans, who at that time were masters of the world, could find fifty several tastes in one sow. *Plin. Nat. Hist. Not. Var. lib. 8. p. 568. Grew's Cosmol. Chap. 8. Sect. 19, 20. Johnston de Quad. ped. p. 73. Ed. Amstel.*

Right hand.] *Prov. xxvii. 16. Juv. Sat. 8. v. 150.*

Obvius assiduo Syrophœnix udus amomo.

Running in haste, I *Syrophœnix* met,
With his own country ointment, always wet.

Plin. lib. 12. Matthiol. in Dioscor. p. 52. Ed. Bas. 1674. fol. Dale, p. 363. Tourneft. M. M. Eng. p. 311.

Apothecaries.] The word we so translate, is used *Exod. xxx. 25. Chap. xxxvii. 29. Chap. xxv. 35. 1 Sam. viii. 15. Eccl. x. 1.* and is render'd in the margin, *perfumers*; such they were, both men and women: These were supply'd with materials and ingredients from the druggists and merchants, *Cant. iii. 6.* and perhaps made species ready for use, and therefore called powders and spices.

In their own families.] *Hananiah, Neh. iii. 8.* is called a son (of one) of the apothecaries, *i. e.* one of the society, company, mystery or trade of the apothecaries, or descended from a race of apothecaries, *IATPΩN ΠΑΙΣ*, amongst the Grecians, *Ch. Patin's travels, Germ. p. 145, 146. Eng. Edit. Abtines family* had this art; and being extinguished in the captivity, the secret of the holy ointment was lost, *Joma. c. 5.* the want of this, under the second temple, rendered several instruments useless. *Dr. Prideaux's Connection, p. 159. Edit. 1718.*

From their own and neighbouring countries.] As the balm, which a modern author, *P. Alpinus*, who will have it to be transplanted from *Arabia*, of which it is now a native, into the royal gardens of *Judea*; but it is plain, that in *Jacob's* time, the *Ismaelites* brought this balm from *Gilead* into *Egypt*, *Gen. xxxvii. 25.* It was sufficient, not only for presents, but exportation, *Gen. xliiii.*

xliii. 11. And in the prophet *Jeremy's* time (though that was after they had got royal gardens for exoticks) was growing in abundance in *Gilead*, *Fer.* viii. 22. and not inclosed, in *Isa.* lxvi. 17. The idolatrous *Jews*, we find, used magical purifications behind one (perhaps this) tree, or one after another, under some other consecrated tree, with superstitious ceremonies, for the better and nigher practising of these idolatrous rites. *Ahab* was so concerned for *Naboth's* vineyard, and he so obstinate in retaining of it, that the inheritance of his fathers, by divine lot and disposition, might not be perverted or alienated to any such impious purposes; and the accusation would, on this supposition, proceed better, that he blasphemed God and the king, his God, *Baal*, or the true God worshipped after the *Syrian* (*Zidonian*) manner, and him for his adoring him; and this attempt he made upon the properties of his subject, after his violation of God's worship, 1 *Kings* xvi. 29 — end. *Mill.* in his late dissertation, *de Baalim*, will have it *Hecate*; however, in these gardens, and under every green tree they used superstitious purifications, and as likely beside the balm shrub as any thing. But however the learned *Alpine* might mistake in point of time, none of the moderns could better acquaint us with the virtues of this balm, as living in *Egypt*, and accurately observing the uses those people put it to, and what effects it had, and therefore I shall transcribe what he says of it. *De Plant. Egypt*, p. 56. *Edit. Patav.* 1640. 4to. “ There is
“ no medicine more in use than the balm, which they
“ give in all distempers almost; they apply it to all
“ sorts of wounds, with great success, which it cures to
“ a wonder; and as he himself had experienced, they
“ use it in fordid ulcers, by which they are cleansed
“ and healed. It mightily helps those who are stung
“ with scorpions, either inwardly or outwardly ap-
“ ply'd. In the plague it's useful, as also in putrid
“ and chronical fevers, obstructions in the bowels, in
“ all cold distempers and symptoms, in deafnesses,
“ blindness, epilepsies, coughs, asthmas, flatulencies
“ (wind) suffocations, pains, barrenness, the stone;
“ as a cosmetick, not only to procure but preserve
“ beauty.” It's likely the *Jews* employ'd it to all the

foregoing purposes, whilst they only were in possession of that precious plant, before it was transplanted into *Egypt*. The prophet *Jeremy*, *Chap.* li. 8. speaks of it as an anodyne ; and what if it be the ancient *amomum*, for what that is, is not known, nor do I know how the learned should agree about it, and we have it out of the East ; 'tis true, those who speak of it speak of the balm too : What if a compound of both ?

From neighbouring countries.] From *Arabia*, and at a great distance by sea, by *Tyre*, the chief trading port in the world at that time, *Ezek.* xxvii. 19, 22. particularly the calamus, the reed, either the aromack, or that of which they made sugar, *Isa.* xliii. 24. *Fer.* vi. 20. to be used as salt was at God's table upon the altar. There was another cane or aromack reed, and so called the odoriferous ; but this seems thrown on the altar with the sacrifice, and fetched from a far country, for they had one species of the calamus growing in the fields in their own country. *Theophr.*

The Iatroliptick practice.] Artificial anointing, and anointing or washing, the whole body, as it were for cure or weariness. *Vid. Ruben in Cels. p. 27. & in lib. ii. Plin. N. H. lib. 29. c. 1. Plin. Jun. Ep. lib. 10. Ep. 4, & 22. Van Dale, Inscript. Antiq. Diss. p. 718. Deyling's Observ. Vol. 3d. p. 377. Voss. H. Phil. c. 10. Salmas. Le Clerc's H. Med.*

Oil which adds lustre and a smoother grace,
To wrinkled skins, and flecks a shining face.

Trapp's Par. on Psal. civ.

Their surgery.] As that of other nations brought the first of any part of physic to perfection, the first physician at *Rome*, a surgeon, *Plin. N. H. Esculapius* was himself a *man of the knife*.

Magical.] Those they had learned in their apostacy, and like *Saul*, when not answered from heaven, sought unto wizzards, and those who pretended to instruct them in secrets unknown to others. *Otho Lex. Rab. voce magica* ; and perhaps, their *Bathcol* was a whimsical, if not a juggling pretence to some such kind of information (when in their forlorn estate, they were given up to walk in their own counsels) and to support the infallibility of their rabbies and their decisions.

Chap.

Chap. II. *Always thought a stroke from heaven.*] And never came to the *Jews* without a notable provocation, as is evident from the whole history of that nation, *Kircher de Peste*, p. 9. *Mercurial de Peste*. *Dr. Grew, ubi infra*. A terrible description of the plague in *Thucydides*, *Lucretius*; and of the last in *England*, by *Dr. Hodges*.

The burning ague.] Or rather fever; for now we use the word ague for an intermitting fever being of (the ague) most acute, but not most dangerous fevers; though always, if not taken in time, incurable in the *West Indies*. The *Hebrew* words for fevers, answer to the *Greek*.

Πῦρ, πυρετός, χλιαρός, καῦσος.

חֲרִיר חֲרִיק חֲרִיקָה *Deut.* xxviii. 2.

A consumption.] A wasting and pining of the body, or any part of it, and as it were a melting of it. Φθίσις, φθίν, φθινώδης, νεσθήματα τηξίς used by *Hippocrates*.

In the night with frost.] *Gen.* xxi. 40. So the ancients used to speak; their nights had great dews falling in them, and very cold.

A camp besetick.] All distempers contracted in the camp dangerous. Such numbers together, and so ill accommodated.

Strange women.] *Dr. Hake-well's Apology*. *Sprengel on Hippocrat. Aphor. Valesiana*, p. 13. The learned *Dr. Friend* of another opinion in his late continuation of *Dr. Le Clerc's Hist. of physic*.

Peculiar to that country.] *Elephantiasis. Aegyptiis peculiare malum*. *Plin. N. H. Vol. 3. p. 63. Notis Var. Lucret. p. 201. Ed. Cant. 1675.*

*Elephas est morbus, qui propter flumina Nili
Gignitur Egypto in media, neq; præterea usque.*

The lepers only are to *Egypt* known;
Those wretches drink of *Nilus* streams alone.

Creech.

Awakening the sleeping lion.] *Leontiatidis* is one of the kinds of leprosy. *Buno in voce.*

A wrong one.] The *Jews* hold in such a case, the patient was not concluded under guilt. See *Ainsworth* on the place.

Not by way of medicine.] For so little a parcel of materials, however proper (if in greater quantity, and longer continued) could not cure them ; but it depended upon the promise of God, in the use of these symbolical ceremonies ; for of that kind they were.

Little of the Jews but what they had.] Amongst others, see *Schudi's Historia Judaica* throughout. *Famæson's Spicileg. Antiq. Perizon.*

Arrows upon them.] As the sword metaphorically in distempers smites, *Deut. xxxii. 23. Zech. xi. 17. Ursin. Analect. Sacra. Vol. 1.* The sun beams, the heat causing fevers, *Apollo's Arrows.* The sun shall not, &c. The influences bound up, *Millii Dissert.*

Chap. III. The sun of righteousness.] Mat. iv. 2. alluding to the universal influence and healing power of the sun ; and therefore *Apollo*, the God of healing amongst the *Greeks* and *Romans*, and so amongst the *Northern* nations, and our *Saxon* ancestors. See *Selden. Notes on Polyolbion, p. 154.*

Actually possessest.] Dr. *Whitby* on *Mat. viii. 31.* and on *Luke xviii. 16.* *Deyling. Obs. Sacra.* and what I have further to observe on the particular instances in the *New Testament.*

The falling sickness.] Which, by its frightful appearance, has at all times been thought to proceed from some spirit, by the *Jews*, from an evil one ; the *Greeks* call it the holy distemper (*Vid. Hippocr. de Morb. Sacra. initio*) the *Romans* dissolved their assemblies upon any one's being seiz'd with it, thinking it ominous, and thence called *comitialis morbus*, and thence, as *Mercurial* thinks *morbis qui insputatur in Plautus.*

The two Lazarus's.] The parabolical was overspread with sores and ulcers ; and when the leprosy came to its height, with ill keeping, killed him ; his lying at the door (if not necessitated to it) might be of choice for coolness : The other of *Bethany* died of an acute fever, in a few days time, and pronounced putrified, and in danger of infecting others ; which might occasion *Thomas's* saying, *Let us go and die with him ;* as if he should say, It is a contagious, pestilential distemper ;

per ; if we go, we shall catch it, and die. *Barthol. de M. B. c. 21. p. 75. Alex. mori Not. in N. Test. p. 6. Edit. Fabrit. Dr. Lightfoot's Harmony of the New Test. p. 53. Edit. 1st.*

Chap. IV. Achitophel and Judas.] If it were not grief that killed them outright. See this in the article of Judas.

Health of their countenance.] *Psal. xlii. 11. Bp. Reynolds on the passions, p. 33.*

Sorrow.] Hope deferred, makes the heart sick; *Prov. xiii. 2.*

Envy.] Rottenness to the bones, *Prov. xiv. 30.*

Jealousy.] The rage of a man, *Prov. vi. 34.*

Zeal.] Eats up, *Psal. lxix. 9.* Makes men stark mad, *Acts vi. 57.* Gnashed their teeth, *ver. 54.* Stopped their ears ; ran upon him with one accord, and threw dust into the air.

Apples.] *Maii Obs. Sacra. p. 49. Pt. 1.* Oranges, citrons, lemons of a pleasant refreshing smell, and juice used in (syncopes) fainting fits. *Mercurial. Prælect. Patavin. p. 253. Ed. Junt.* Apples, tokens and remedies of love, *Ovid's Ep. Cydippe Acontio, v. 5. Virg. Eclog. 3. v. 64.*

Wine.] *Vina omnia pulsus revocant, Dioscor. lib. 5. p. 905. Ed. Basil, 1674. Lommins in Celsum. Mundius de Potulent. Ed. L. B. p. 330. Marc. Prælect. Patav. Ed. Junt. p. 253.*

Borderers.] *Camden's Elizabeth*, in their articles of peace, there they were not to offend *Vultu*.

Redness of the Eyes.] *Ursin. Analect. Sacr. lib. 3. c. 23. & lib. 14. c. 14. Maii Obs. Sacr. Pt. ii. p. 8.*

Hard study.] *Ursin. Ana. Sacr. lib. 2. p. 2. per sapientiam mori, Plin. More of this below, & Casp. a Rejes Camp. Eliz.*

Chap. V. Diseases attending the priestly office.] *Mas-facet Shekalim ex Edit. J. H. Othonis, c. 5. sect. 1. ejusq; in eum Not. 1. ex Edit. Surenhas, Vol. 2. p. 192. & Maim. c. in loc. Sheringh in Joma, Ed. 1648.* And therefore had a proper officer or physician for that purpose, as perhaps, the *Parabolanus* in the ancient monasteries.

The women of Galilee.] *Otho, L. R. p. 67. Josue Ben. Levi:* In his days, some endeavoured wholly to lay aside plunging women in water, because those of *Galilee* grew barren upon it.

The children of some parents.] Died in circumcision.

They acknowledge themselves.] *Sheringh. in Foma, c. 5. sect. 2. p. 102. Vitring. Obs. Sacr. p. 152.*

As they had walked contrary.] *Lev. xxvi. 23.* Such were all the appearances of God against them, before their utter destruction. *Spencer of Progedies.*

Chap. VI. Raphan and Ciun.] See *Selden de D. S. p. 348. Ed. Lips Beyer. Lips, 1668. 8vo. Urfin. As. v. 2. p. 96, & 147. Basnage Antiq. Jud. Sun and moon, which did preside over health, Harduini Num. Antiq. illustr. p. 108. fol. The Egyptians worshipped Horus or Harpocrates, Isis & Osiris, as gods of phyfic, Cuper Harpoc. p. 158.*

Baalzebub.] Satan, *Rev. ix. 1, 2, 3, &c.* and hath power over (insects) scorpions, and to torment (by them, and otherwise) men. The *Egyptians*, and consequently the *Philistines* (for there was a notable communion amongst those brethren in iniquity) held, demons presided over several parts of a man, which were, according to their reckoning, thirty six. *Origen. Cels. 7. lib. 8. p. 4, 6. Edit. Cant. 1677.* The *Jews* accounted these demons evil angels, and *Baalzebub*, the chief of them, their prince. See the learned *Mil-lius's Dissertation on Baalzebub*, where he would have him, *Pluto*, consistent with this history of him, admitting he was the sun during six months.

By way of division.] None would call the God they worshipped and honoured by a name of contempt, and therefore *Baalpeor*, their other deity, must not be of so scandalous a signification as the *Jews*, who were good at nicknames, give it, or at least, it did not sound so to them; in their mind and mouth, it was an attribute of honour, who could assign a reason for that, which, to others, seemed a ridiculous rite, as *Priapus's* statue, and solemnities; and the mysteries of *Ceres*, to others, abominable. Perhaps, from an appearance of that deity, *Baalpeor*, in the removing of raging hemorrhoides, and therefore his worshippers, called the
sons

sons of *Seth* (of the buttocks or backside) a name assumed by them, in respect of their gods deliverance, by the *Jews* turned into a jeer or mockery. See *Gatikeri Opera*. See more in the article of *Ashdod*, *Monf. Goussset* takes *Zebul*, for habitation, and that *Moan* was of the same signification; then if this be admitted, it certainly was in imitation of the *Shekinah*, he had lost *Ekron*, and took up his habitation in the bodies of men, from whence he was to be dispossessed by the Messiah, who was to dwell amongst his people, as his father did. *Exod. ii. 5, 8.*

Baalsamin.] The God of heaven, *Bochart*; not that he was Lord of hosts, especially it cannot be inferred from the title *Sebub*, which must be sore strained to make *Zebaoth* out of it, as *Mr. Basnage* would have it, *ubi supra*; but because the sun, the greatest in appearance to us, and influence of all the luminaries, the prince and governor of our system; the others, his army, servants and attendants, and therefore called *Baalim*, the lesser deities, or stars, which their worshippers took really to be gods, or the habitation of their gods (in the heavens, *Psal. xix.* God pitched a tabernacle for the sun. Such passages misunderstood, perhaps, give occasion to this mistake) which they animated and govern'd, lords *Baalim* many, *1 Cor. viii. 5.* *Judges ii. 11.* *Hos. xi. 2.* *Selden de D. S. Syni. 2. c. 1.* *Asmodeus* was the head of the satans (in another way of marshalling) as *Baalsamin* of the *Baalim*, *Schindl. Lex. Polygl. p. 1227.* There were several deities got their names from chasing of flies; but the *Baal* of *Ekron* was the most eminent, called *Baalzebub* and *Zebul*; called *Achor* or *Achoron*, by those who espoused his worship, and carried into other countries, *Plin. Nat. Hist. lib. 10. c. 28, 29. c. 8.* *Naz. 1. con. Junt. Vossii Theol. Nat. p. 1645. 4to.* *Bochart's Hierozoicon*, *Pool's Synop. in Exod. xxiii. 28.* of *Zebub*. See *Mil- lius Dissert. de Baalzebub*; *Goussset in זבול* takes it for habitation or dwelling, and would have the title to be from some temple of his; but he was a vagrant, who had no place of abode, after *Ekron* was demolished.

Southern army.] Of hornets marching before the *Jews*, *Exod. xxiii. 28.* *Deut. vii. 20.* *Josh. xxiv. 12.*

to prepare their way as his northern army of locusts, and other insects to punish them, *Joel* ii. 20. what kind of insect is meant by *חרצנים* whether what we (and all, or most interpreters) render *hornets* (without any cogent reason) or any other fly molesting men, by the sting or bite, *Deut.* vii. 21. *Jos.* xxiv. 12. 'Tis no great matter, the judgment by these insects was threatned and executed. I take the thing to be this. It (whatever the insect was) by biting or stinging, brought on (as the bitings and stings of venomous animals will do) a distemper, noisome, weakning and discouraging; and so bodies more disposed to receive the infection, even death. A pestilential leprosy, which made them all strike out into troublesome botches, the legs swell like elephants (from whence it has one of its names) the hands and arms stiff, and cumbersome, the face bloated, the sight impaired, the whole body cumbersome and unactive, the mind troubled, confus'd, affrighted, all things represented to it in terrible shapes, the whole person restless, stupid, or perhaps, ragious, by turns. The word rendered *hornet*, is from the same root, though in a different form from that which is for *leprosy*, which is some colour to carry it this way, and the probabilities a confirmation of the conjecture, *Schindler. in voce.* See *Millii Dissert.* 6. p. 179, 1724. 8vo. c. 7, 18. *Isaiah* threatens he will bring the flies from *Egypt*——and the bee from *Affyria*——the bee is always pictured with *Mithra*, *Psal.* lxxviii. 45. cv. 31. As whispering somewhat to the lion, or receiving instructions from it.

The earth after the flood.] Which is the reason why the poets feign that it (the earth) brought forth *Python*, the great serpent that *Apollo* slew. *Pythius* was the epithet given to him upon this occasion; as for the driving away, or warding off the flies, he deserv'd to be call'd *Μυίαγος* Ἀπόμυις, the *Flie driver*, or *killer*, or supreme moderator and governor of *Flies*. Reptiles were thought, though falsely, to be generated from the mud; because first, and most seen to crawl and haunt there, when the sun beats upon the ground, or shines hot upon the dunghills, which are impregnated with the eggs and spawn of those little creatures. The sun, whose powerful influence hatches and enlivens them,

them, is as their creator, and his withdrawing himself is his destroying of them: And with this sovereign power of life and death might, in their mythological way of speaking, be accounted their Lord. *Baal (zebul)* and in contempt, which the scripture pours upon such like godheads, *Dungy Gods*, Deut. xxix. 17. *margin*. Perhaps the ambiguity of the word *Zebul* might give an occasion to call the sun *Baalzebul*, the governor of that tabernacle, that is said to be pitch'd there, us'd for the place of sun, moon, and stars. And for the temple it self, see *Robinson in L. H. in voce*.

Tyrian Hercules.] He was a flie demolisher, and at his pillars had a temple, wherein he was worshipp'd with *Tyrian* ceremonies. *Appian de Bello Hispanico* at the beginning. In the church-yard of *Corbridge*, in *Northumberland*, there is an altar with a *Greek* Inscription to the *Tyrian Hercules*, ΗΡΑΚΛΕΙ ΤΥΡΙΩ. An account of which, with the statue of another *Hercules* (I presume in quality of an ΑΛΕΞΙΚΑΚΟΣ) will be, with an *Esculapius*, found at *Risingham*, where there had been before an altar *Deæ tertianæ*, publish'd by the reverend Mr. *Horsley*. *Hercules*, the sun, who after his daily labours retir'd to rest in the *Atlantick* ocean, his works to us ending in the straits of *Gibraltar*, where he fix'd his *non plus ultra* pillars, before *Britain* and the new world were discover'd; but afterward was no stranger here, the *Phœnician* and *Greek* merchants his great adorers.

The Assyrian Mithra.] The sun, without doubt, the eternal, never to be extinguish'd fire. It's lion (the god it self) or priests call'd *Leones*. See *Beyer's Additions to Selden*, p. 460. has a bee at its mouth as if devouring it, or whispering, consulting, receiving commands from it, or having some dependance or alliance to it, or its figure would be there in vain. The figure is in *Gronovius's Edition of L'Agostini de Gemmis*, P. II. fig. 34, 35. and *Vandale's Inscript.*

Ekron got its name from destruction.] And overturning from the foundation. The name *Achor*, *Achoron*, was probably accommodated to that deity, from his first and noted place of worship, and upon his notable feat in driving away the flies from that town, in the dreadful devastation that was made by them upon the
inva-

invasion of the *Israelites*, or from the town, as the tu-
 telar god of *Achoron*, or some place or hill nigh it, as
Carmel was the name of the mount, and god. *Tacit. Hist.*
lib. 2. c. 78. The Lord, in allusion to the name of the
 idol and town, but an elegant, but terrible *יְעָקְרוֹן יְעָקְרוֹן*
Paranomasia, threatens he will *ekronize Ekron*, *Zeph.*
ii. 4. Zech. ix. 5. he would utterly overthrow *Ekron*;
 the place of it should not know it any more, or afflicti-
 on rise up a second time, and that its expectation, that
 the calamity threaten'd shou'd stop there (as they boast-
 ed it had done) but should proceed to its utter demoli-
 tion; no more remembrance of it, or its situation,
 should remain, but like the *Egyptian Thebes*, *Babel*
 and *Nineveh*, cities of idolatry, and *mothers of the abo-*
minations of the earth, be wholly forgotten, and past
 finding out; and accordingly after that neither mention-
 ed in the scripture, nor profane authors. *Cellarius*
Geogr. Ant. Vol. 2. p. 366. *Postellus*, indeed, menti-
 ons a village of that name, but, perhaps, an imaginary
 one, he so often raves, one does not know how to de-
 pend upon what he says, unless supported by other
 authority. *Bethshemesh*, or city of the sun, *1 Sam.*
vi. 12. was nigh it, or bordering upon it, was seiz'd by
Joshua on his entring *Canaan*, which obliged *Baal* to
 retreat from thence, and retire to *Ekron*, and then
 make a stand; but now, on the execution of the threat-
 ning, he was to depart, and seek new quarters, and be
 a circumforaneous quack god, had no place of habitati-
 on, but stroll'd about. We find, indeed, his name in
 the gospel, but not his residence; no temple of rest,
 not only his house was desolate, his credit failing, but
 himself falling as lightning from heaven, in the sight,
 and by the power of the Messiah, who came to destroy
 the works of the devil. *Moloch the King*, *Lord*.
Baal, another name of the sun, so was the *Grecian*
Apollo, the god of charms, musick and medicine.
 Hear him setting forth himself to the best advantage to
 his mistrefs. *Ovid's Metam.*

Juventum medicina meum est, opiferq; per orbem.
Vocor, & herbarum subiecta potentia nobis.

I found out medicine, and my help's implor'd
By all the world : Of herbs the sovereign lord.

And long before him *Callimachus*, in his addreses to him, *Hymn ad Apollinem*, v. 45.

ἐκ δὲ νῦ φοίεε
Ἰνῆροι δὲ δάσιν ἀνάβλησιν θανάτοιο.

and before he had said, that *Apollo's* hair did not drop ointment, but (ἀλλ' αὐτὴν πανάκειαν) *Panacea* it self, healing all diseases, and wherever this was shed the people of the cities became immortal. *Hymn in Apollinem*, v. 40, 45, 46. p. 8. Edit. H. Steph. 1557. 4to. and him on the place ; as also *Baron Spanheim*, in his *Commentary*, Vol. 2. *Ultrai*, 1797. 8vo.

The Giants.] The progeny of the sons of God, and daughters of men. See *Bishop Cumberland*. These were call'd *Rephaim*, the healers ; *Rephicidim*, which *Josephus* interprets giants. The curers of wounds, having frequent occasion for surgery, as being quarrellsome, and often wounding one another, which made them seek out for help, which they could not fail of finding, push'd on by success, when they had got the secret, to purchase a great and good name (as some also have done of late) and ingratiate themselves with their oppress'd subjects, or oblige some special friends or relations they communicated them to. Hence they got the name of beneficent, bounteous and good, and the medicinal herbs call'd after these, their first inventors ; and even ulcers, hard to cure, but by masters of the art, go by their names, as if you would say, impossible to be heal'd but by such a man ; hence *ulcus Chironicum*, one that requir'd *Chiron's* hand, as if *Chiron* had either his name from χεῖρ, a hand, according to the *Greek* etymologists, and then *Chiron* and *Chirurgeon* will be much about the same ; or rather from the *Phœnician* כִּיר, or from the *Arabick* كير, bonus good, from his relieving the distressed ; or he, because he was the best of the Centaurs, by *Homer's Iliad*, λ, v. 831. call'd Δικαιότατος τῶν κενταύρων, or from כִּיר, *Rixator*, because always by the ears together with the

Lapi-

Lapithæ, as Centaur from קִנְתִּיהָר or קִנְה טוֹר, inhabitant or possessor of the mountain, a mountaineer. The *Horims*, who were driven out of mount *Seir*, were such sons of violence, and mighty hunters before the Lord as these, from whose name and colonies, no doubt, many mythological figments have had their rise; in the most inextricable confusion, which arises from the distance of time, their (the *Gr.* and *Rom.*) mythology was long compleated, before they had the use of letters, or an exact way of computing time. 2. They had their mythick knowledge by tradition, from those whose language they did not perfectly understand, or did wilfully or wantonly pervert to their own purposes. 3. Those they receiv'd their divinity from, were great cheats, the *Phenicians*, and the *Grecians* they deliver'd them to, were the best in the world at the improving and imbellishing a fiction. The (*Punica fides*) *Phenician* tales, commented on by *Grecia mendax* (lying *Greece*) arriv'd to the most absolute refinement they were capable of. Every country or province attributed to their god (the person of their place and region they made so) what they had been told of some foreign or eastern deity, eminent for some extraordinary bounty, deliverance, or exploit. This outlandish divinity had been compounded of a god, a star, and a man, and the several properties of those already jumbled together, with the additional history of the substituted hero, (who while upon earth was far from partaking of a divine nature); his original names, atchievements and relations, make him not the same, but a different person. 5. By every god they would, at first, signify some perfection or attribute of God, the supreme God; but retaining the idea of God, as comprehending other, as well as that distinct and real one, and those other attributes of God being already under another name, personated two gods, that is, the distinguishing properties that made them so put together, make, especially under other names, the same two, or give them offices in common, or precedencies. It is no wonder that the streams should run so muddy, when the fountain from whence they are deriv'd is so troubled. There is in this story a jumble of no less than the fall of angels (the conspiracy and overthrow of the *Titans*) the universal

versal deluge (the defeat of the rebel giants) the destruction of *Sodom* (the confining and imprisoning their chiefs to subterraneous, sulphureous caverns) and *Phœnicia*, with the neighbouring countries, made the scene of these transactions. *Strabo*, an accurate geographer, could not get out of this labyrinth of story, and therefore, whilst he exactly describes to us the lake *Usphalites*, he calls it *Sirbon*, which was nigher *Egypt*, and where *Typhæus* or *Typhori* laid, and so intimated, that he was one of those rebels against the light, who were swept away with a flood; yet he was a *Titan*, and one heavenly born, as they reckon'd; and gave out, that he had a prior and better right to heaven than those who were possess'd of heaven. By the poets he is said to be bury'd in *Juarine*, an Island, and he, or some of the cursed crew in *Sicily*; and yet by the *Egyptians* he is fabled to be buried, and to breathe out at a cleft or rupture, call'd *Sirbon*, סִרְבֹן, the subtle, plotting rebel: This *Typho* was brother to *Osiris*, whom he slew; but afterwards was by *Isis* routed and slain, perhaps hereabouts, and thence the place had its name of *Typhon*. See *Marsham's C. C. p. 198. Le Clerc. in Hesiod's Theory, v. 297. and 822.* of the uncertainty of the *Heathen* mythology, and ancient history, see *Bishop Stillingfleet's Orig. Sac. Perizon's Orig. Egypt, Vol. 1. p. 396. and 79.*

Esculapius.] He was a native of *Phœnicia*, the eighth son of *Apollo*, (*Esmunus*) educated by *Chiron*. If his name be from the same root in *Arabick*, that signifies *robust* or *fat*, it would discover him to be of the off-spring of the giants. *Selden de D. S. p. 261. Borchart, Canaan, p. 427.* He was struck with a thunder bolt, for restoring a dead man to life again; perhaps reviving, supporting, or being at the head of a faction against *Jupiter*, and defeated by him; or a profane wretch, made an example by a signal judgment of God, one of the irreligious, daring crew. He was worshipp'd at *Carthage*, a colony of the *Phœnicians*. *Strabo, p. 832. Ed. Paris, 1620. Fol.* which shows his extraction: He was the first who practis'd clinick medicine, visited the sick in bed: He was also a surgeon; both which arts, or branches of the same art: He taught his two sons, *Podalirius* פֹּדַלִּירִיּוֹס, the prince

prince or president of the miserable in bed ; a clinick physician ; the other a surgeon to the army at the siege of *Troy*. *Machaon* from חנה whence מן and מַחֲנִים armies, or אַנְעוֹן *Languor*. (*Hottinger Lex Harmon.*) His own name, *Asclepias*, or *Esculapius*, may be deriv'd from

כלבי, *Vir caninus*, because he had a dog, the emblem of care besides him.
 קולפא, *Arab. (Schindl. lex Peut.) Clava*, a staff or club, a sign of empire, or instruments for the quelling of monsters (diseases.)
 חליפא, *Vicarius, (Princeps vice regis, a caliph)* in the room of *Apollo*, the god of health.
 קלפה, a knife, because he made use of one, or כלפא vel כלף, *cura, care, cure*. *Apollo*, his father, is called *Ulius*, from אול, or איל, *corporis firmitas*, strength and health of body. Bishop *Cumbd. Sanchoniatho's Phœnician History*, p. 333. And *Diana artemis*, from חרטם, from whence the charmers, the votaries of *Diana*, had their name, or from הררתם, because she brings the labouring women safe to bed. Of the signification of חרטם, see *Nic. Fulleri Misc. Sacr. lib. 5. c. 11. p. 56*. *Strabo* speaks of those two names, *lib. 14. p. 635*.

The true descendants of Canaan.] Of the inhabitants of *Palestine*. See *Bochart, lib. 4. c. 36*. *Canaan*, they being originally a colony from *Egypt*, would (it is likely) retain the dusky hue, at least, their Demigorgon and Demigods, who first came there, would be somewhat black of visage, and perhaps, are (the same) meant by the *Chemarims*, much likelier than that the temples with smoak, or the priests clad in black, or black with incense smoaking, should be so called ; for the priests are mentioned after first *Baal*, then *Baalim* (*Chemarim*) and last the priests, *Zeph. i. 4*. In this black list we may number the *Cabiri*, *Cabali*, *Corybantes*, though differently pictured, and deciphered by the *Cretians*, famous liars, both by divine and humane testimony, *Tit. 1*. *Crete*, next to *Egypt* and *Phœnicia*, of which it was a colony, the richest mint of *Heathen* superstition ; *Jupiter's* birth place.

Anakims.] Their history. All that can be collected of them, from the ancient memoirs, we have in *Bochart's Canaan*, lib. c. i. and what a spread and figure (mostly kings ANAZ ANAKTES, ANAZ, a title given their gods) they made. The *Hivites*, like serpents, and (therefore *Asia*, perhaps, represented on coins by serpents, *Vaillant. Num. Imp.* What if an allusion to the name *Asia*) came out of their lurking dens, caves (like the locusts out of the bottomless pit.) The *Horims*, from their hills, when they found themselves distress'd, betook themselves to the Sea, and not only coasted the *Mediterranean* on both sides; but travers'd the whole known world, and carry'd their idolatry and superstition along with them. God had seated the *Jews* in the midst of their enemies; the plant which his own right hand had planted, spread its branches over all that land. The devil finding his quarters beat up in his own court, this chief residence of his dominions, he made what reprisals he cou'd, by compassing sea and land to gain new profelytes, and introduce his false worship. We find *Jupiter Ammon* in *Africa*, and *Apollo Hyperboreus* in the north. *Hesiod's Theogon.* v. 247. & *Clerici. Notes Thor & Belinus, Hele or Hole* in *Britain*.

Earth born bullies.] The giants were said to be born of the earth, not only as thence was the original of mankind; but those who had, time immemorial, liv'd in that country, and were therefore reckon'd *Abo-rigines*. The first race of men liv'd in dens, (*domus antra fuere*) and when they came out were said to be born of the earth, or proceed from it, and being tall, big, haughty, impious, and endeavouring, like true sons of *Belial*, or *Beliar*, throwing off the yoke of God, they were represented, to put them in mind of their serpentine original, with a voluminous tail. The use both in peace and war, of absconding in dens (for habitation or retreat) were so common, that it might give occasion to the conceit of their snaky tales. *Perizon, Tom. 2. p. 35.*

Benefactors to mankind.] *Esculapius*, ΣΩΤΗΡ, a common attribute, ΟΛΒΙΟΔΩΤΑ, *Sp. in Callin. p. 45. Eusebius de vita, Const. 513. A. Edit. Vales, Mogunt. 1672. Cellar. de Antiq. Med. Dissert. 12. c. 2. p. 239.*

He is call'd by Hierocles ΦΙΛΑΝΘΡΩΠΙΟΣ, *ad fin.* Hierocl. Comment. in Pythag. Aur. Carm. ex Ed. Pearson. See about ΤΤΙΕΙΑ, *An account of female deities in medicine in another paper, Cuperi Harpocrates, p. 44; 45.*

Under the specious pretence of magick.] Fenkin's *Christian Religion, Vol. 1. p. 265.* and the learnedest of their apologists have enough ado to bring them fairly off. See *Dacier in the life of Pythagoras, and Nande's History of Med. suspected of Magick.*

Foretelling events, — prophesying.] *Dii fatidici.* Nebo was the name of a mountain, and a god that foretold things future; and 'tis likely a *Beelzebub*, who both prognosticated and healed. Curious arts, ΠΑΡΕΠΤΑ, *Acts xix. 19.* were of this kind, mix'd. See *Dr. Whitby in loc.* The *Teraphim* that *Rachel* stole were lares, which they occasionally consulted in any exigencies, and address'd on the account of their health.

Amulets, charms.] Medicine among the eastern people magical, and the *Talismans*, which were prophylactick, or kept off distempers or harms, besides what I have elsewhere referr'd to. See *Dr. Lightfoot's History of the New Testament, p. 145. Pffeiffer Exercitat. Quarta, p. 86, 87. ad finem, D. V. V. T. Gregor. Obs. p. 95. Chilmead in J. Malel. Ckron. — Gaffaral Unheard of Curiosities.* In the civil theology of the Heathens, *Euseb. in his Proleg. ad lib. Præp. Evang.* were oracles, responses, and cures of diseases.

The doctrine of dæmons.] See *Mr. Jos. Mede's* learned discourse of them, *Apost. latter times, p. 767.* and of the *Rephaim*, his discourse on *Prov. xxi. 16.* in his works, *Fol. page 41. Camb. 1664.* *Mr. Addison's travels.*

There is a town on the coast of *Palestine* call'd *Raphia*, once, perhaps, the residence of some of these men, as we read that *Gath*, was for long succession after, and the valley of *Rephaim* or *Rephidim*.

Chap. VII. Master of physick.] *Hippocrates.* His writings, or the collection going under his name, for it is plain they are not all the work of one man, are the oldest books of medicine extant, excepting the most exact account of the leprosy in *Leviticus*.

Something divine.] He would have his physician amongst what there was of divine in distempers ἀμα ὃ καὶ τι ΘΕΙΟΝ ἔνεστιν ἐν τῇσι νόσοσι. *Prænot. Foesii, sect. 2. p. 3. Francf. 1595. Fol.* It's true, in another place, *De morbo sacro*, he, or some under his name, says, that he believes all diseases alike divine, and therefore all charms and enchantments are vain; all vain, is certain, but if the author is the same, he is scarce reconcilable to himself, besides those who have wrote on purpose of the τὸ θεῖον of *Hippocrates*, such as *Greg. Horst. Consil. & Epist. Med. lib. 3. sect. 8. p. 370. Ed. 1636. quarto. D. Le Clerc, H. M.*

That many, if not all.] *G. Ader de Morbis, Evang. Mercurial de Morb. Mulier. lib. 4. c. 2. p. 109. Ed. Lugd. 1618. quarto, Bartholin. de Morbis Biblicis, 8vo. 1672. Fisti.*

Raphael.] God healeth an angel for cure; on the contrary, *Asmodæus* for destruction. See *Van Dale's Idololatria*, where he gives the several versions of *Tobit* concerning them (though to another purpose.) p. 116. and 158.

Heretofore among the Jews.] See *Otho Lex Rabb. in Voce Batheol. & Magia. Buxtorff. Lex Talm. p. 1102. Ascalon* abounded with them (and so did that whole coast) eighty witches hang'd in one day. *Bishop Patrick's Evidences of Christianity. Spencer on Prodigies. See Avoda Zara.*

The fluxes virulent.] and in some sort all their evacuations were intolerably noisome. Hence they were oblig'd to remove and separate themselves at the time, and to cover their excrements and ordures, and to wash themselves before they were to come into the congregation. See *P. Alpinus, Med. Egypt, lib. 3. c. 15. Grot. in Lev. xiv. and Deut. xxxiii. Dr. Grew's Cosmol. Book 4th. sect. 26. and what Dellon in his travels has observ'd of the Indian women, though only living on vegetables and water. Perhaps some ill effects of this kind they had observ'd in the washing of children in the baths in the Gynecæa, beside their warmth, especially if Heinsius's critick on 750 Verse of Hesiod's Theogonia hold good.*

Affertion of Pliny.] *Atq; morbus est aliquis per sapientiam mori, H. N. lib. 7. c. 50. there is a kind of*

dissemper to die by wisdom. See *Casp. a Rejes. Camp. Elys, Quæst.* 100. *Rammazin de Morb. Artif.* p. 314. and the authors they quote.

Desire of being at home.] *Mal de Pais.* See *Rammaz. de Morb. Artif. Ed. Ultraj. & Alberti's Introd. Med.* p. 415. where it is described, and called *Nostalgia*, and is frequently (he says) treated of by the *Helvetian* physicians, having been most observ'd in them, who are most abroad of any people; as the *Jews*, whilst not yet forsaken and quite abandon'd, were more than any people carried captive out of their own land, *Mede's Works, of the Camb. Edition.* That their mind might not droop when they went out to battle, and hanker after what they left delightful at home, they were exempted, who had marry'd wives, for the first year, as those likewise were who had built a new house, or planted vineyards, and so were the faint-hearted, or backward, and loath to go.





A N
APPENDIX
TO THE
Scripture History
OF
PHYSICK.

I.

*A description of the country from the
learned Dr. Grew's Cosmology, p.270.
1701. Fol.*



ANAN had no moorish grounds,
and therefore the water good, and no
less the air ; both for the same cause,
and as not being an island, at a con-
venient distance from the ecliptick ;
and standing high above all the country round
about ; likewise the south east winds blowing from
Arabia Fælix, and the odoriferous woods of *Leba-*

non embalm it over the whole land, and the *Red Sea* and the *Mediterranean* intercept the venom of that from *Africa*, of all the most dangerous ; in-
 somuch , whereas the plague happens in *Egypt*
 once in seven years, we read not, that I remem-
 ber, of any one in *Judea*, but what was miracu-
 lous, in fifteen hundred years. And being withal
 very mountainous, it produc'd, no doubt, a great
 variety of excellent herbs, which made the very
 milk and flesh of their cattle medicinal ; chiefly
 the balsam shrub, naturally produc'd in the fields
 of *Fericho*, and naturally there only, as *Josephus*,
Pliny and *Strabo*, do all testify. The most preci-
 ous juice whereof was a *Panacea* for their external
 diseases, as the air was for those within. Like-
 wise their frequent wars ; the precepts for daily la-
 bour ; and the matrimonial laws ; did much con-
 duce to keep them in good heart and health, as
 did also the dietetick, both in choosing that food
 for them which was the most wholesome, and in
 restraining them from too great a variety, some-
 times as destructive to the health as gluttony, and
 always a temptation to it. And it was much more
 becoming the wisdom of God, to teach the *Jews* how
 to prevent diseases, than how to cure them ; that is,
 rather to be prudent and virtuous, than upon pre-
 sumption of a cure to be extravagant ; as we see
 all people are, where physicians are relied upon,
 whereas, if they could learn to live by rule phy-
 sicians would have little to do.





NOTES.

PLAGUE.] Inflicted immediately by the hand of God, and not arising from any natural causes, and therefore said to be by an angel, a messenger sent on purpose.

In Egypt.] See Alpin. Med. Egypt.

Mountains.] Great variety of herbs in mountainous places. See *Calmet's River. Reform.* in his Notes. In *Switzerland* they have great numbers of people employ'd for several months in the year, to gather vulnerary plants, and cure and dry them for use ; they yield a surprizing refreshment by their smell, at the first access, as I had the relation from one appointed to be their chaplain for that season ; and to this account agree all who write of vegetables. Their mountain fruit, as dates, &c. better than those of the plain ; *Maimonides.*

Their frequent Wars.] To which they were trained very early, and taught the *use of the bow* (an healthy exercise, 2 *Sam.* i.) Military discipline and sports, the young soldiers were called out, 2 *Sam.* ii. 14. to play before the two generals, which though it ended in the death of one party, if not both, yet was but what at other times they had been used to, with foils, and blunted weapons, but now unhappily girded with their swords of war, and enraged in the encounter, and in the fight of both armies, grew into good earnest, and happened by that to be only a prelude, and flourish to a bloody battle, though no such thing was meant at the first, none of the combatants having their armour
or

or helmets on ; they catching one another by the hair, and closing immediately ; and no doubt but all of them, being obliged to appear at a certain age, upon a short warning, ready at the sound of the trumpet ; they were instructed and exercised to handle their arms, none excepted from this warfare ; not those who handled the pen of the writer : This gave them dexterity and courage. How much fortitude and courage contribute to keep off a great many distempers that seize men by surprise, and are continued by a slavish fear, is well known by every one that has observ'd the mischievous effects the exorbitant passions of the mind have upon the humane body. This firmness of mind was strengthen'd by God's promises, that the *enemy should not desire their land*, when left unguarded at their solemn festivals, *Exod. xxxiv. 25.* that they might serve their God *without distraction* ; that all people should be afraid of them, and that *one should chase a thousand*, *Deut. xxviii. 10.* the frequent victories they had, and the spoils they got kept up their hearts. A good man *was as bold as a lion* ; not afraid of evil tidings when they came, having perfect peace, and his mind staid upon his God ; their cause (while righteous) the cause of God. Such was *David's* confidence in his God, when he defied the *Philistine* ; his God, *who taught his hands to war, and fingers to fight*, and had given him deliverance from the lion and the bear, and *power to turn the battle from the gate*, was not afraid of the approach of armies. Even the women were not affrighted at the appearance of the most arrogant and best appointed besiegers ; the *virgin, the daughter of Zion, despised them, and laughed them to scorn* ; and the *daughters of Jerusalem shook their heads at them*, out of pleasantry and contempt, *2 Kings xix. 21.* What fine railery, and how moving, have we upon such an occasion (*Psal. xlviii. 4.*) by a plain, simple narrative, and relation of fact : *Lo, the kings were assembled : They passed by together, they saw (it and) so they marvelled ; they were troubled, and hasted away. Fear took hold upon them there, and pain as of a woman in travail.*

[Precepts for daily labour.] Six days shalt thou labour, and do all that thou hast to do ; which seems not
to

to be only *permissive*, that they might, if they would ; but *preceptive*, that they must and ought to do so ; and indeed, their manners of living and subsistence required it ; even the king was to be served and supported by the field, being sheep-masters, and keeping land in their own hands. The eastern princes, to this day, think themselves under an indispensable obligation of religion, to be of some trade, and to work at it some part of the day. How readily did the *Levant* seamen ask *Jonah*, *What is thy occupation ?* not doubting but he was of some. The sabbath was a proper relaxation for this, as was also other festivals, the three most solemn ones, especially after their fatigue in travelling up to *Jerusalem*.

Their matrimonial laws.] For though for the hardness of their hearts polygamy was permitted them, yet such a regulation of their choice and behaviour in a married state, with eastern prerogative of the sex, and power of divorce (which scarce was to be avoided where the other was suffered) made that condition of life comfortable.

Laws for diet.] The Heathens seemed to be apprized of this, in that they said the *Jews* were forbidden swines flesh, to prevent and preserve them from the leprosy.

Presumption of a cure.] The reason alledged by the *Romans*, against admitting physicians.

2. Frequent bathing contributed to their health, ordinarily cold, which was mighty refreshing and strengthening in that warm climate for medicinal uses, and where they were required, warm baths and waters. *Tiberias* was accounted healthy on the account of these hot springs, *Plin. N. H. lib. 5. c. 15. Joseph. de Bello Jud. lib. 4. c. 11. Of Callirhoe. See Cellar. V. 2^o. p. 407.* which was not only good for bathing but drinking, *Eckhard's Eccl. Hist. p. 36. fol. 1702.* Of *Herod* (the great's) bathing in them, by the advice of his physicians, and whether they advised right ; see *Christian. Langius de Thermis Carolinis*. The eastern people (saith Dr. Cheyne, on the gout) (whose laziness in other things, is owing to their climate) have found bathing so necessary to their health, that they have made it a part of their religion. As it is the precept of a religion

of a more noble abstract, from whence they borrowed it, the Jewish : *Esculapius* in a vision, advised *Aristides*, the orator, to frequent bathing, for the recovery of his health, *Span. in Cal. p. 114. Vos. 2.*

3. Besides their warlike exercises, of which (for their manner of fighting, assaulting and retreating) swift running was one ; and therefore *Saul* and *Jonathan* commended for it, and they practised at their other times for diversion, or honour, or dispatch in carrying the news where a horseman might be observed, or could not go. Such an agility was useful in their fighting in chariots particularly, and where such a cleverness had strength to support and bear it out, it made a renown'd warrior, *Homer's* accomplished hero, *Achilles*, was ΠΟΔΟΣ ΩΚΥΣ, swift of foot ; and our ancient *Britains* were famed for it. There was their dancing, which they had upon all occasions of merriment, and upon solemn and set times, at their feasts, but each sex a part, no promiscuous dancing known among them upon victories, *Exod. xv. 20. 1 Sam. xviii. 7.* in their worship, (where their women were not admitted) for the same reasons that wearing the dress of a different sex, was forbidden. And the groves were to be destroy'd to prevent the lewdness that might be acted in them, under pretence of innocent mirth or chearful religion, both which God allow'd or took delight in, *Psal. cxlix. 3.* *David's* dancing before the ark, well enough known to every body ; he laid off his royal robes, too heavy in that country, that he might perform his part the better. The feasts of the *Egyptians* are observed to be mournful ; those of the *Jews* pleasant. *Spanb. in Callimuch. p. 522. Joseph. Orig. lib. 2. c. 5. Neb. ix. 8, 11.*

4. They had musick, both instrumental and vocal, to which latter they are exhorted upon their beds, perhaps, sophas, carpets, spread to sit or lie upon, usual in those hot countries, to repose themselves in the day time, *Psal. cxlix. 5.* They had their singing men, whose business and profession it was to teach others, and were employ'd in stated or occasional meetings : And had books inspired, or of humane composure, and contained either religious precepts, or praises of their great *Jehovah*, or glorious actions of their ancestors,

or

or history (in a poetical dress) of their nation, as the 87th *Psalms* plainly shows. They had musick in their worship, at their tables, at court, and alone. They had rules for civil life also, in a poetical stile, *Psal.* xxxiv. 10, 11, 12, 13, 14. the *Proverbs* and *Ecclesiastes*. And instructions for their exercises. The *Use of the bow*, no doubt, taught what the title (if the name of a tune) signify'd. That the most usual subjects might be easilier remembered and longer retained; they were digested into an alphabetical order, as the 119th *Psalms*, and others. This kept up their spirits, preserved and restored their health, and compos'd their minds, sweetned their tempers, polish'd their manners, rendered them more agreeable in conversation; and proportionably to peoples proficiency in these gentle arts, are their refinements in society. It seems as if they understood the power of medicine so far, as to know its effects upon venomous serpents and other creatures, by mentioning the *charming* of them, that is, by proper tunes they had found out to bring the adders out of their skulking holes, or to restrain them from doing harm; as in *Apulia*, to this day, they deal with the spiders, and those bitten by them, *Baglivi Grube*, and *Sengnerd de Tarantula*.

5. Their dancing and singing, or a pleasant exercise and refreshment of spirit, was mixed in their walking and discoursing of the affairs of their own country, for they knew little of other nations; but their next neighbours, during the purer ages of their theocracy. They had their history off by heart, and could repeat the principal passages of it, which, as has been said, were put into a poetical, exalted, and moving stile; the farewell of *Jacob*, at his death, and *Moses's* charge to the people at his death, are of this kind. The songs of triumph and deliverance, were to call to remembrance, designed by that taking and moving way, to preserve the memory of the facts, which occasioned them. Some psalms are historical, as *Psal.* lxxviii. for example; thus they educated their children; thus the companies of every town or village, had hymns compos'd to sing, as *Psal.* lxxxiv. So that they, thus encouraged, went from *strength to strength*, not one of them failing or fainting by the way, God supplying them with water for

for their refreshment, whereby he confirmed *his inheritance when it was weary*.

Hitherto may be referred one of the kinds of prophesying, perhaps of praise, mentioned in scripture, 1 *Sam.* x. and *Chap.* xix. which was in their universities; amongst other subjects, above the rest, and in which, at last they all centred, were the praises (as in their domestick teachings) of *the holy one of Israel, their Jehovah*; the book of the wars of the Lord contained psalms of this kind (*Numb.* xxi. 14, 15.) *What he did at the Red-sea, and the brooks of Arnon, noted appearances and periods of their marching from Egypt to Canaan. Jehovah*, in all his relations to them, their God, their general, and preserver; this was sung with an enthusiasm, an elevation, and contention of the voice, and intenseness of the mind, which is evident from their stripping themselves of their robes of dignity and distinction, and their coats of war, and kept only their linen ephods, thin light garments; and when all was over, wearied, they lay down upon the ground, on carpets spread for coolness. Every one knows, that the great philosopher of his time, *Aristotle*, choosed walking as the best preservative of health for students; a sedentary life being the occasion of many distempers, speaking, reciting and singing, are recommended as fit exercises for several indispositions. Therefore these universities, as those of later times, and schools for education, allowed exercises, and encouraged them: Such were the revels in our Inns of court (*Dugdale's Origines Judiciales.*) The *Asiatics* now never practise walking in a room or a garden, but banter that custom in the *Europeans* as silly and impertinent. If (say they) your business be at the other end of the room, go and dispatch it; if at this, Why do not you stay and sit still at it? So it seems it was necessary that such an unactive people should be engaged in such a wholesome exercise, by something of necessity and pleasure. Whether for joy or mourning, they had bodily motion and gestures, and accompanying their musick: *We have piped* (say the children) *and ye have not danced: we have mourned, and ye have not lamented.* Sedentary games they seem to have none, except the propounding and resolving enigmas; riddles may be reckoned such, or
if

if we admit of the *Jesuit's* version of the first psalm, who to create an aversion to dice, amongst people so addicted to it, have translated the *seat of the scorner*, the seat of those who play at dice (*Dr. Hyde de Ludis Orient.*) They had also diverting and instructive discourses at their feasts; thus the ancients entertained their guests. And we have also several authors of great note amongst the *Greeks* and *Romans*, who have wrote in imitation of that way, *Plutarch*, *Athenæus*, &c. (*Pollux. Hesych, & Suidas.*)

6. They were freed from those fears and concerns people are under, that are possessed with an opinion of the prevalency of witchcraft and enchantments: They having none amongst them, God charged them not to *suffer a witch to live*. God undertook their protection, and after an eminent and wonderful manner; for after *Baalim* had said, that *surely there was no enchantment against Jacob, nor divination against Israel*, adds according to this tune, or as at this time forward, *What hath God wrought?* How wonderfully hath God preserved them since he undertook their safety? how securely have they been kept and provided for, and preserved from all the attempts of their enemies, and has made over all their glory a defence? *Isa. iv. 5, 6.* From the history of *Numb. xxiii. 23.* we may conclude,

1. That it was a prevailing opinion among the people of that time, and in that part of the world, that mischief might be done to those they hated or envy'd, or were afraid of, by cursing, defying, detesting and devoting to destruction, that is, by invocations, magical ceremonies, ill bodings and wishes. If this had not been so in their judgment, this whole transaction would have been a ridiculous piece of foppery, that had not the least foundation for it, or countenance from former facts or usage, the contrary whereof does evidently appear from the history.

2. That notwithstanding all the attempts that were made, no disturbance could be given to their present state, nor any ill prognostication for the future, which so highly enraged *Balak*, that in a fury, baulked of all his hopes and expectations, he clapped his hands together, packed the impotent prophet away with a vengeance, as faulty in his trade, to his own countrey.

3. That

3. That they expected, if the conjuration had proceeded, that a plague (the most sudden and destructive disease to mankind) would have diminished, weakened or demolished the people of *Israel*, and made them an easy prey to their enemies; for this was afterwards inflicted upon them for their idolatry and fornication, a proper punishment for a nation, army or multitude of transgressors. *Homer*, the ancientest *Greek* writer, introduces *Apollo*, at the prayers and curses of his injured priest, sending a plague into the *Grecian* camp. See also *Apollod. Bibl. lib. 2. p. 112. Ed. 1675. Par. 8vo.*

But it was not only the whole nation, but every singular and particular person had assurance of God's good providence watching over them, and might say, *Let them curse, but do thou bless; and if God be for me, what need I be afraid what man can do against me.* God promised to preserve them from all evil, their going out and coming in, *Psal. cxxi. 7, 8. The sun should not smite them by day, nor the moon by night; their real or imaginary influences should be bound up, giving his angels (and they had power to bind up Satan) charge to pitch their tents about them, that no evil should come nigh their dwelling, and holding them up in their hands.* Of some such device, according to some interpreters, the prophet *Jeremiah* complains, the priests, his adversaries, designed against him, to take him off by witchcraft, *Jer. Pool's Synops. in loc. & Pffeiffer, D. V. V. T. Dub. Vexat. Vet. T.*

They were also forbidden to be terrified or dismay'd at the signs in the heavens, *Jer. x. 2.* lest it should weaken their dependance on God, and therefore they laughed at the credulity, superstition and temidity of the Heathens; an instance of which we have in *Josephus*, of the Jewish act, who shot the ominous bird that frightened his comrades.

7. The beginning and progress of physic, in the first ages, seem to be after the following manner. At first men lived upon the fruits of trees, as most pareable and easiest to be got, and cooked: Then proceeded to eatable herbs, their leaves, and last of all, their roots; though when they came to a knowledge of their usefulness, they preferred them to the other parts, both for
meat

meat and medicine: and therefore doctors, and afterwards their servants and apothecaries were called PIZOTOMOI, root cutters. The *Grecians* thought men lived on acorns at the first, and the scriptures speak of no other food but that of vegetables, before the flood, nor of any drink made, even then, of them, and that might be the reason, why the good patriarch was so easily and far overcome by the fruit of the vine, made into liquor, after he had planted it. A little time served them to be convinced of the pernicious effects of poisonous herbs; the dread they conceived by seeing men thrown into convulsions, tormented with intolerable gripes, seized with madness, and phrensies or dropping down dead, swoln or miserably discoloured, and changed from what they lately were, would make them cautious how they meddled with the same, or any like them, though never so specious (as they mostly were) and alluring; and this abhorrence propagated to their posterity. Even the birds of long uninhabited lands, will perch upon the heads and shoulders of the first discoverers, but being ill treated, lose that familiarity, and keep at a distance, and so do their brood for ever after. A great many people avoided them; but some studied their deleterious effects, and what they observed from some that had unhappily eat of fatal fruits, and from the destructive consequences of what they themselves had secretly given, to make trial, or out of malice, and to satiate their revenges on those who offended, injured or stood in the way of their interest. The weakest people who cannot govern their passions, or ignorant of their duty, and presuming that every thing might be done, which could by them be done to satisfy their resentments; especially in the beginnings of the world, before men had, by travel and commerce, learned more humanity and better morals, and were polished for social life. And therefore poisoning and witchcraft were thought to be inseperable companions, and one word (*veneficium*) φάσμανον, served to signify both. And those who practised them were said to have lived in the most ancient times, and by people far removed from conversation and correspondency with the rest of mankind. In the farthest northern situation (*Cimmrian darkness*) those dark corners of the earth, are said by

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the sacred writers to be, *full of the habitations of cruelty*, and the poets will have their *Medea* to dwell nigh the inhospitable sea ($\alpha\zeta\epsilon\upsilon\Theta$) where no strangers came, or ill treated when they came, and *Circe* must be a forceress. And single persons fam'd for their conjurations, out of choice retir'd from the company of other people, sat or walk'd alone in the most gloomy, lonely places, and the most silent and darksome seasons, by moon light, or at certain times, with a great deal of ceremony, muttering prayers, or unintelligible words, on the plucking up, or gathering their herbs, or mixing and compounding their medicines. The same course they took to come at the knowledge of mineral and animal, that they did at vegetable venoms, and their antidotes. It is very certain, that very early, and among nations ignorant of arts, and the medicinal not made a distinct one, as in both the *Indies*, yet they had a very nice understanding of poisons and specificks, both for the cure of them and other distempers, and, perhaps, the inventers kept the secrets much in their own families; and being of the same reserved, melancholy, sullen, revengeful temper, improved upon their ancestors mysteries, till at last they came to a perfection in these black arts of iniquity; and arriv'd at a perfect knowledge of the *depths of satan*. But if any of them, especially of the weaker sex, old, deform'd, chagrin, ill humour'd, could not keep their temper, but being provok'd, threw out curses and threatnings of mischief (and as it may often happen in such a variety of rencounters, and such latitude of interpretations and applications as people allow themselves upon such occasions) if any grievance follow, though not in the least caused by the attempts of the poor malignant creature (unless so far as fear, and apprehension of mischief, might contribute towards it, which might intoxicate (a proper term) and bewitch the miserable patient as much as her witchcraft or drugs) yet the spiteful old woman bears the blame of it, nor is she shy to acknowledge the feat as a notable atchievement, where she can do it without danger, or even, when their confession threatens them with unavoidable and cruel death (*Magice furor Artis Avien. Orb. Descriptio, p. 1223. Ed. Mattairii, Lond. 1713. Fol.*) Such influence can passion have upon men's minds, as

to make them disregard their (own interest, and) self preservation (and even that, for which they do all this) their reputation and honour. At length little or no stress was laid upon specifics, but the art dwindled and sunk into the pronouncing barbarous, unintelligible jargon and gibberish, in verse, either more smooth or taking, or in more horrid or threatening, that is, charming; or using *carmina* verses, or hung about their necks, or otherwise dispos'd of in amulets.

What herbs were most useful and eatable (for medicine, at first, was but a change of diet) were most cultivated, this is what the generality did, and came to an expertness in, and at first all men were physicians for themselves and families; and when any unusual case offer'd, they consulted their neighbours, or exposed the sick to the view of passengers and strangers. The first essays were for staunching of blood, and curing of wounds, (for surgery was always accounted the first part of medicine) which succeeding, they try'd inwardly, and, perhaps, vulneraries were mostly given, and then others, in substance or decoction. When some had taken notice of plants us'd by animals, for the cure of their indispositions, or had from the relations of other people, or experimented themselves, they repeated so often, till they could confide in them, and therefore registred them, and kept them in their families, and so it became an art, profession or mystery, and they were applied to, or rewarded, which encourag'd many to study, and universities were erected for medicine. And to support the credit of the faculty it was ingrossed by the priests, and wonderful things affirm'd of cures wrought, and some extraordinary and surprizing effects confirming the world in their amusements, and pompous and divine names and appellations given both to simple and compound medicines, rais'd the expectations of mankind to an extravagant degree of fondness for physicians, which, among some in all ages, has been retain'd by vanity and artifice, ostentation, and mysterious concealment of themselves and medicines.

What medicines were chiefly for the healing the distempers that reign'd most in the regions, or places where men dwelt, were ofttest sought and essay'd as most necessary, and providence having so order'd, that

such should be found, and abound in countries where they are peculiarly requir'd, as *Egypt*, an unwholesome country, and therefore *Homer* introduces an *Egyptian* woman as knowing of herbs and mixtures, because that soil produc'd many medicines both salutary and deadly, *Odyss.* Δ. v. 226, 27, 28, 29, 30, 31.

The frequent use of them taught practitioners the dose, time, and manner of application, these became what we call *Specificks*, and from an analogy other medicines were increas'd, and multiply'd, especially where whimsical hypotheses, or intermixture of modish philosophy, did not hinder due observation, which would have enlarg'd and ascertain'd physick far beyond all the notional reveries that have been advanced on that pretence, which have serv'd to aggrandize the inventors and artists, but have not in the least added to the promotion of the art.

The medicine of the eastern nations is divided now into (See *Hottinger's Bibl. Oriental.*)

1. Natural, by manifest qualities or methodical cure.

2. Proprietary or specifick, adjusted to their respective distempers, where the quality is not clearly or certainly accounted for.

3. Magical, by charms and amulets, talismans and characters, nor is this last purely oriental: *Edda*, the ancientest northern sage, talks of his magical power as high as any *Asiatick* juggler of them all; and it was in such request, that the very letters, *Runick* (after the obtaining of christianity) were forbidden, as if the notes and characters were infected with devilry; and were one to judge of the *Runick* writing, by its odd and awkward appearance, they could, from its frightful aspect, pronounce it free from conjuration, yet might they, from their frequent incursions into *Asia*, increase their stock of superstition. Here are to be referr'd the strange stories of *Moly*, *Nepenthe* *Herba medica*, *Philtres*, and the like metamorphizing draughts of *Circe*; and, perhaps, in allusion to these enchanting potions it is said, that *Babylon*, the mistress of the world, had her cup of wine of fornications, wherewith she had intoxicated and made drunk all nations and people (full of abomination and filthiness, magical mixture) *Jer.*

li. 7. Rev. xvii. 8. xviii. 6. xiv. 8. Isa. xlvii. 9, 12. Nabum iii. 4. of Nineveh. Homer's *Odyss.* x v. 305. *Moly.*

That which adds to the confusion of the *Heathen* mythology is, that one god, when they had not another proper distinct person for it, was invested with the power and province (beside his own) of that God; and in this affair of healing, every one had a share, and every god had an altar erected *pro salute*; above all, different names and attributes seemingly, and yet the very same deities. *Sylvanus*, *Faunus*, *Pan*, *Fenestrella* faith, is the same, and who then would think that *Apollo* should be one with all these, and yet *Orpheus* (or *Onomacritus* in his manner) addresses him;

Ἐνθεν ἑπωνυμίαις σε βροτοὶ κληΐουσιν ἀνακτα
Πᾶνα, Θεὸν Δικέρω, ἀνέμων συσίγμαθ' ἱέντα.

*Unde homines te indigitant cognomine vero
Faunum cornigeram, ventorum sibila sicanter.*

Scaliger.

Hercules as ΣΩΤΗΡ, join'd with *Bacchus* in an old coin in *Eschenbachius's* notes on the *Orpheica*, with his club and lion's skin. An *alta Sylvano pantheo*, either a group of gods, or *Sylvan* gods, *Sileni*, of whom he the chief; or from ΤΑΗ, and so the same with *Pan*. *Orpheus's* ΚΟΣΜΟΙ Ο ΤΟ ΠΑΝ, comprehending the whole world (of gods.) *Jupiter*, *Soter*, *Phornut.* in *Galei, Opusc. Mythol.* p. 13. *Panis pater.* *Thur, Thor.* solis & martis imago idem, *ibid.* p. 5. in not.





PART the Second.



Adam's sleep, Gen. ii. 21.

*The Lord caused a deep sleep to fall upon
Adam, and he slept.*



Should not have reckon'd this amongst
the scripture distempers, had not an-
tient translations and expositions made
it so. If it were an extasy, *Milton*
accounts very well for it, *Paradise*
Lost, Book VIII.

“ He ended, and I heard no more, for now
“ My earthly by his heavenly overpower'd,
“ Which it had long stood under, strain'd to th'
“ In that coelestial colloquy sublime, (height
“ (As with an object that excels the sense,
“ Dazled and spent) sunk down, and sought repair
“ Of sleep, which instantly fell on me, call'd
“ By nature as in aid, and clos'd mine eyes.
“ Mine eyes he clos'd, but open left the cell
“ Of fancy, my internal sight; by which
“ (Abstract as in a transe) methought I saw,
“ Though

“ Though sleeping, where I lay, and saw the shape
 “ Still glorious before whom awake I stood :
 “ Who stooping open’d my left side, and took
 “ From thence a rib, with cordial spirits warm
 “ And life-blood streaming fresh : wide was the
 (wound,
 “ But suddenly with flesh fill’d up and heal’d.
 “ The rib he form’d and fashion’d with his hands :
 “ Under his forming hands a creature grew
 “ Man-like, but different sex : so lovely fair !
 “ That what seem’d fair in all the world, seem’d now
 “ Mean, or in her sum’d up, in her contain’d,
 “ And in her looks ; which from that time infus’d
 “ Sweetness into my heart, unfelt before :
 “ And into all things from her air inspir’d
 “ The spirit of love, and amorous delight.
 “ She disappear’d, and left me dark ! I wak’d
 “ To find her, or for ever to deplore
 “ Her loss, and other pleasures all abjure.
 “ When out of hope, behold her ! not far off ;
 “ Such as I saw her in my dream, adorn’d
 “ With what all earth or heaven could bestow,
 “ To make her aimable : On she came,
 “ Led by her heav’nly Maker (though unseen)
 “ And guided by his voice ; nor uninform’d
 “ Of nuptial sanctity, and marriage rites :
 “ Grace was in all her steps, heav’n in her eye,
 “ In every gesture dignity and love !

I write out this, as preferable to all the mystical senses that are given to the place; of fictitious, one would rather chuse what is just and fine, than what is wild, extravagant and fulsome: Tho' under the name of spiritual. Nor shall we have another subject through this whole melancholy tract, that will furnish us with so bright and pleasant a scene; all that follows is dark and tragical. Though we need be neither beholden to the poet

or allegorist, for we are told it was immediately caus'd by God, so deep and long, as serv'd to his purpose, without disorder, weariness or weakness at waking; the common effects of distemper'd sleeps, such as men now have, since sin enter'd into the world.

N O T E S.

תַּרְדֵּמָה signifies any deep sleep, as by looking into the places wherein it is us'd, may be seen. As to the mystical senses, and the nature of lethargick distempers, see *Bartholin. de Morbis Biblicis*, p. 1. *Editio secunda, Francofurti*. The LXX render it ἔνθασις, *Symmachius* ἡσέθη, *Aquila* καλὰ ποσα; all terms denoting distemper'd sleeps.



Jacob's lameness, Gen. xxxii. 25, 31, 32.

He (the angel) touch'd the hollow of his (Jacob's) thigh, and the hollow of Jacob's thigh was out of joint, as he wrestled with him (the angel). — And he halted upon his thigh, therefore the children of Israel eat not of the sinew that shrank, which is upon the hollow of the thigh, unto this day, because he touched the hollow of Jacob's thigh in the sinew that shrank.

EVERY man, at the first reading, knows this to be an halt Jacob got by wrestling with the angel, who touch'd (when it was upon the stretch) the sinew, or gave it a smart stroke, to disable his antagonist, by stupifying and benumbing the part for the present, which was all that was

was necessary for his yielding. If it had been a luxation, or a dislodging of the head of the thigh bone from its socket on a sudden, and with violence, he must have felt it immediately, whereas it was not taken notice of till the sun was up, and he was walking up the hill. It seems rather to be a subluxation, a less and partial remove of the bone from its place, which has less pain, and is easier gone with. Either of these might continue his life long. These luxations, especially those of the first sort are hard, some say, impossible to be cur'd; and frequently happen'd in wrestling. It is said to be the sinew that shrank, because of the apparent shortness of the leg upon standing or moving. This has been the common opinion of all, who have wrote of the lameness of the patriarch, till a late critick, who always endeavours to find something new in every word and phrase of the Old Testament, has, with a great deal of nicety, pleaded for a dislocation of the knee. He allows, that most of the terms are as applicable to the thigh as knee; but what inclines him to conclude for the knee is, that it is much easier hurt in wrestling, and that the thigh, so well fortify'd with muscles and ligaments, can receive no external damage but by a fall. But in answer to this, it is to be observ'd, that luxations were so common amongst wrestlers, that they had physicians or surgeons provided, and ready for the restoring of them. The lameness is not ascrib'd to the wrestling, but to the touch the angel gave him. The other argument, that the nerve (or rather, since later use has appropriated that word to (one thing) the channel of the animal spirits) or sinew, (which is more comprehensive, and takes in ligament and tendon) must be a notable one, known by the name it is here call'd by, antecedently to this accident, not from it. *Josephus* calls it the *broad nerve,*

nerve ; the eastern interpreters, *The woman's nerve* ; what either of them mean, is beyond my skill in anatomy to determine. But certainly they talk more intelligibly, that say the name, *the sinew that shrank* obtained, amongst the *Jews*, from the event. The LXX. render it, *the broad part or breadth of the thigh* ; which evidently carries it for the hip. But the *breadth*, our author says, may not only be taken for the bone, but flesh ; granting it, the hip still bids fairer for it than the knee. He very well observes indeed, that what would have finally determined this case, the usage of the *Jews*, in abstaining from this part, is of no avail ; because, like people at an uncertainty, they abstain from the whole, least they should mistake the particular part of the thigh. So little weight is to be laid upon an argument from a continued rite or custom : Nor can we form an exact judgment of primitive institution by late practice.

N O T E S.

A late critick.] Mons. Goussett Comment. Ling. Hebraicæ in voce ׀׀׀.



Lot's wife, Gen. xix. 26.

And his wife looked from behind him, and she became a pillar of salt.



Supposing this to be taken literally, for a real transmutation, and not figuratively, for a lasting monument and perpetual remembrance of the fact, I cannot see how it is to be reckoned amongst distempers ; yet because it is brought

brought in amongst them by *Bartholine* ; I shall take some notice of it. *St. Augustine* seems to philosophize very subtilly upon it, viz. that the thin and finer salt, that was in her body did infect, as he speaks, the whole body. And this his hypothesis, is supported by two great criticks and physicians, one of the last, and the other of this present age, who call in and explain an aphorism of their master *Hippocrates*, to give authority to what they affirm. I shall not dispute with either the father in Christianity, or those of physick ; but must profess the ancient Christian poet (whoever he was) has lashed out beyond my belief, in what he asserts or feigns of this female statue, concerning which he might have informed himself better, it continuing to his time, nay, to our time too, if you will credit some travels, relations, and the pieces of her which they have broken off, and show ; and that the whole story may be of a piece, fills up as fast as it is broken off, and (the wound) made up again. It would make one smile to find a grave author, after he had acknowledged the great difficulty of accounting for the strange appearance, offering at a solution of it.

N O T E S.

Two great physicians.] H. Mercurialis, & T. Bartholine ; See the latter. De M. B. p. 4. Hip. de Vet. Med. sect. 24. p. 27. Edit. Vander Linden. Vol. 1.

A grave author.] Bartholine ; Vulnera illa statuæ salinæ suppleri posse allabente, quam in sui naturam statim convertit hæc salina mineræ, quomodo salinæ mineræ crescunt ; sed alterum in mensibus, in statua fluentibus non capio, nisi satis sit quædam colliquatio externo acre humido.

The ancient Christian poet.] Whether Tertullian or Cyprian, for it is in both their works. The Latin verses and translations are in the appendix. See Ursin in Analect. Sac. p. ii. lib. 3. c. 4. p. 220. Editio ult.

tim. Maii Obs. sac. Pt. i. p. 125. Pffeiffer, Dub. Vexat. Dub. 48. Cent. I. p. 126. Edit. 4to. Dresdæ, 1699.






Moses's { Hand leprous, *Exod. iv. 6, 7.*
 { Face shining, { *Ex. xxxiv. 29,*
 { 30, 33, 34, 35.

The Lord said unto Moses — Put thy hand into thy bosom ; and he put his hand into his bosom ; and when he took it out, behold, his hand was leprous as snow. And he said, Put thy hand into thy bosom again : and he put his hand into his bosom again, and behold, it was turned again as other flesh.

And it came to pass, when Moses came down from mount Sinai, — that he wist not that the skin of his face shone, whilst he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come nigh him. — And till he had done speaking with them, Moses put a vail upon his face. But when Moses went in before the Lord to speak with him, he took the vail off him, till he came out. And the children of Israel saw the face of Moses, that the skin of Moses's face shone : And Moses put the vail on his face again until he went to speak to him.

T H I S

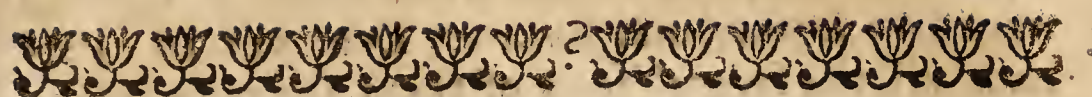



 HIS shining of *Moses's* face, though to the spectators, by its radiant splendor, which their eyes could not bear, troublesome ; yet not to himself, for he was not sensible of it, till he was told of it ; or observed that those who talked with him, were dazzled with a light proceeding from his face, by shutting their eyes, looking down, or aside. This brightness was an honour God put upon *Moses* ; looked upon as a token of divine approbation, authority and happiness, and therefore supernatural ; all heavenly persons being designed by these splendid rays and flames of glory. I think it is presumption to ascribe it to his abode with God ; or on the top of a burning mountain, as they say, *Sinai* was, or to any internal texture or luminous animal exhalation ; and altogether profane to surmise it was by chymical preparation, like the phosphorus. It was only symbolical and significative of the favour of God, and intimacy with him. He treated him as a friend, admitted him to his presence, communicated his secrets, spake to him face to face ; and as an evidence of this, bestowed upon him this illumination of his countenance. The translations that render this word by *horn*, and the pictures that follow them, are certainly mistaken ; for then a vail was no fit covering, nor defence against pushing, which was all the by-standers could fear from *horns* planted on a forehead. Tho' if even this signification were retain'd, it would have denoted *power* and *authority* ; nor would the lawgiver have made so awkward a figure in a country where they acted symbols and metaphors, as well as spoke them. And represented sovereign princes (which they would flatter with divinity) heroes and gods with horns on their heads, and that too in ages of refinement and

and politeness; and from *Moses's* repeating the putting of his hand into his bosom, and pulling it out again leprous, before *Pharaoh*, as *Vitringa* thinks he did, came the story amongst the Heathens.

NOTES.

[Of *Moses and the Jews leprosy.*] *Obs. Sac. lib. 5. p. 169.* See more of the leprosy in the article of *Naaman*. See *Bartboline de M. B. p. 9* at large, both as to the medical and philological part, the mistake has been from *קר* a pointed ray, *He had horns coming out of his hands*, *Habak. iii. 4.* the swift motion in his hand, or the sword drawn in his hand. *Deyling Obs. Sac. loc. 8. Pt. iii. p. 63. Bp. Cumberland's Phœnic. Hist. p. 35. Sir Thomas Brown's vulgar errors. Maii Obs. Sac. Pt. iii. p. 15. Joan. Cleric. loc. Pffeiffer D. V. loc. 4. Cent. 2. p. 252. Illos (Reges quibus Cyrenæ subditæ fuerunt) ΚΕΡΑΤΟΦΟΡΟΥΣ nemini ignotum est, Is. Voss. in Med. lib. 1. c. 8. p. 46. Edit. Francq. 1700. 8vo. Selden de J. N. & Gen. secundum Hebræos, lib. 2. c. 6. p. 191. Edit. Lond. fol. Of Alexander the great's being called by the eastern people, *Dulcarnian*. *Fr. Spanheim Chronol. Sac. p. 2. c. 13. p. 197. Edit. in fol. 1700. Hottinger Hist. Orient. lib. 1. Cent. 3. p. 73, & 74. Edit. prior, p. 51. See Leon. Augustini de Gemmis et sculpturis, p. 1. fig. 33. Edit. Gronov. 4to. Francq. 1694. 2 Vol. H. Spoor Favissac utriusq; Antiquitatis, p. 51. Explanatio sub Alexandri magna figura.**





The biting of the venemous serpents, *Numb. xxi. 6.*

And the Lord sent fiery serpents amongst the people, and they bit the people; and much people of Israel died.

IT is certain, that what bit the *Israe-*
lites, was of the serpentine kind, but
what particular species is uncertain;
for though their being called *fiery*,
may seem to appropriate them to a
particular sort; yet indeed, it is doubtful, whe-
ther they might be so denominated, from their
colour, vibration, shining, darting like a flame,
or from the effect of their poison, which caused an
intollerable and mortal burning and heat, *and*
drunk up their spirits. Bochart will have the ser-
pent to be the *hydrus*; but because there was
no water in the desert (though there might be
waters for serpents to live in, though none for
men to drink) the *cherfydrus*, which is the same
serpent, living in dry places, but thereby becom-
ing more fierce and destructive. Others will have
them to be *dracuncula*, little serpents, that are
bred in, and insinuate themselves into the legs and
feet of travellers. Perhaps they might be the *am-*
modistes, which were of the colour of the sand,
and had their name from it, and annoying heedless
travellers that tread upon them. It may be, all
of these, and more, might be employ'd by God,
to punish these ungrateful murmurers: He might
muster up an host of them out of this vast howl-
ing

ing wilderness, so fruitful of monsters ; wherein were *fiery serpents*, and *scorpions*, Deut. viii. 16. Perhaps all the several sorts of them are reducible to these two general names : Those that slid along wriggling upon their belly, were called *serpents* ; those which crawled on feet, *scorpions* : All of them were natives, inmates, and original inhabitants of these sands ; not created now, as some have vainly imagined. The punishment was fitted to the place, the country of serpents : They only wanted the word of command, to fall on, and revenge the cause of God, the *quarrel of his covenant*, upon these rebels and mutineers. The cure was altogether divine. The looking on the brazen serpent, both in its name, form and colour, representing a fiery serpent, and typifying Christ, who was, by his being lifted up, to draw all mens eyes after him, and heal them of the wounds the *old serpent, the devil*, had given them. These (mischievous) works of his, our blessed Redeemer came to destroy. But what it was of this action, or trophy, that immediately related to Christ, is, by some learned men rendered doubtful ; for whereas commonly the brazen serpent is said to signify Christ, they think it harsh, that a serpent, which usually is an emblem of the devil, should be made a type of Christ. And therefore they think it is not the serpent himself, but the manner of his lifting up upon a pole or perch, shadow'd out the crucifixion of our Saviour, that the *old serpent*, as our *old man*, was crucified with him ; that the *band-writing of ordinances were nailed to his cross*, and having spoiled principalities and powers, he made a shew of them, triumphing openly in it, or in himself. Upon this supposition then, the bitten *Israelites* were to look upon the brazen serpent as vanquished and dead ; and to God (who commanded them to do it) as he who cured the

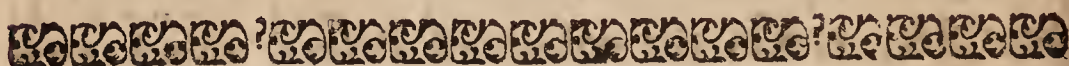
sub-

submissive and obedient; for so far the present
Jews yield: But, perhaps, those, who then lived,
 were taught, though not so fully as we under the
 gospel, what relation this mystery had to the
 Messiah, which their degenerate posterity, either
 forgot, turning carnal, and having little relish for
 spiritual doctrines; or were not willing to own
 and acknowledge a gospel declaration, which
 (upon its fulfilling in Christ) bore so hard up-
 on their obstinacy and unbelief. To make this
 scheme hang together, we are to suppose, that
 God the Father order'd this fiery serpent in brass,
 as despoiled, destitute of life and power, should
 be exposed to the view of believers, to strengthen
 their faith, and raise their expectations of the Mes-
 siah, as a sign of conquest. The invisible victor,
 God the Father, used not under that dispensation,
 to manifest himself in any visible shape; the
 Messiah was not yet incarnate, had not as yet ap-
 peared, unless in an angelical form or manner;
 therefore by special command, *Moses*, God's chief
 minister, erects the ensign of defeat, this banner
 on which was pourtray'd and decypher'd the de-
 molishing satan and his power; the serpent, with
 his head bruised. Yet so prone are men who
 have lost the spirit of religion to superstition,
 that we find them falling down and idolizing this
Nebushtan, this pitiful contemptible piece of
 brass; which was after its first erection of no far-
 ther use, but to perpetuate the remembrance of
 God's favour; and now by the superstitious ap-
 plication they had made of it, and address'd to it,
 it was not thought fit even for that by a very
 religious prince; but to be destroy'd: So hard
 is it to rout an opinion, tho' never so groundless,
 out of the minds of men, addicted to superstition,
 but by demolishing the object of it. Nor is it likely
 it should stop here, but spread it self to other nations,

and that many incantations, representations, talismans, &c. take their rise from it.

NOTES.

Some learned men.] *Vitring.* in particular, *Obs. Sacr. lib. 2. c. 4. p. 183. Edit. Leovard, 1689. Deyling Obs. Sacr. on the other side, Pt. ii. q. 15. p. 156. Beyer. addit. ad Selden de D. S. p. 51. Epistola Gallica de Cultu Deæ salutis, 8vo. Paris. 1705. Gal. Recus. Lat. inter electa Rei nummarie Hamburg. 1709. 4to. Of the serpents, Pffeiffer *D. V. Cent. 2. loc. 26. p. 293. and why it was destroyed, Cent. 3. loc. 5. p. 453. Of talismans, Bochart Hierozoic. p. 2. lib. 2. c. 13. F. Buxtorf. F. Hist. Aenei Serp. Joh. Malala Hist. Johnson H. N. de Serpente de Ammodyse. Agatharcides, in Plutarch. Sympos. lib. 8. q. 9. p. 733. Edit. Wechel. Francq. 1599. Fol. speaks of *Δρακόνια μινεα*, that infested those who travelled about the Red-sea, and insinuated themselves into the arms or legs of passengers, putting out their heads, and when touched, drawing them in again. *Lucan's* description of the *African* serpents, see in the appendix.**



The emerods of the Ashdodites, 1 Sam. v. 6.

The hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod, and the coasts thereof.



THE interpreters, ancient and modern, are pretty well agreed about this disease in general, that it was the *emerods*; but not so well whether the inward or outward, or both. However, their virulency and deadliness, as well as cure,

cure, were from a divine cause. This distemper begun upon their seizing the ark, and irreverently treating it, which carried the disease along with it, where ever it went. All people, the great and rich, as well as the vulgar and poor, were infected: Food, or manner of living, could not cause it. The *Philistines* were very wary and careful not to be imposed upon; though blind and stiff in their received religion, they were suspicious of admitting or crediting any thing that might interfere with the obtaining opinion, to them orthodox. This was an unusual appearance, and they were resolved not to take that for the cause, which was not the cause. But after all their caution and experiments, they were forced to yield and acknowledge the malady to be from *the hand of God*, and accordingly sought redress from him. The method and manner of cure, was as strange as the disease, to offer golden emerods. Some will have the cure to be purely talismanical; that is, making the figure of the troublesome evil, and consecrating with certain ceremonies, in sculpture or image, the parts or instruments of their misery; that thereby they might be delivered and preserved from it. To me it seems no more than a grateful offering for a deliverance, and perpetual remembrance of it lodged in God's house. But you will say, What were these the images of? of the internal emerods? they are hid in the body, and therefore cannot be seen in the representation. Of the external swollen parts? But who could tell when separate, what they were? Or was it of the whole man? I think this most probable; for the mice, not their teeth, which were the instruments of destruction, were sent. When God smote these his enemies, on the *binder parts*, chastiz'd them for their presumption, the only easy posture they could rest on, was on their knees and elbows,

the most convenient situation of body, to discover and shew the feat of this grievance. Besides, it was a posture of adoration (but certainly a very preposterous one) and, perhaps, theirs; for there was a great correspondency of rites and ceremonies among brethren idolaters, the sons of *Seth*. *Dagon*, their God, was, in contempt, kicked down from his eminency, in which they had placed him equal to God: In this prostration, when he lost his head (poor deity!) and hands upon the threshold; whilst his fishy train and supine posteriors laid towards the ark, where their divinity had so solemnly laid, was an everlasting confession of his insufficiency, total and irrecoverable defeat, that he was no match for *Jehovah*, and amongst the gods, none was to be compared to the God of Israel.

N O T E S.

Interpreters are pretty well agreed.] But the Jews thinking the word in the text too homely, have chang'd it into another more modest at that time, עָלִים into טַחְרִים as our late translators have altered our ancient versions for the same reasons. Nor are they to blame. because the signification, or at least (connotation) of words vary with time. I have seen an old M. S. book in anatomy and surgery, in such terms as would make any civiliz'd person blush to hear it read; and yet then, I suppose, wrote in the modish manner. See *Nic. Fuller. Miscellan. Sacr. lib. 5. c. 3. p. 26. Edit. Lugd.*

Talismanical.] See *J. Gregory's Obs. p. 34. c. 8. Hottinger. Hist. Oriental. lib. 1. c. 8. p. 188. Gaffarel's Unheard of curiosities, Engl. Edit. Pffeiffer. Exerc. & Sect. 17. Edit. 1669. Job. Malala Chronol. p. 42.*

Posture of adoration, and, perhaps, theirs.] *Baal Peor* their neighbours god. *Bp. Cumberl. Ph. Hist. p. 76. Pffeiffer, Di. V. Cent. 2. loc. 68. p. 366. Nic. Fuller's Miscellan. lib. 5. c. 3. p. mihi 29. Buxtorf. de Arca Fœderis, p. 174.*

Afa's gout, 2 Chron. xvi. 12.

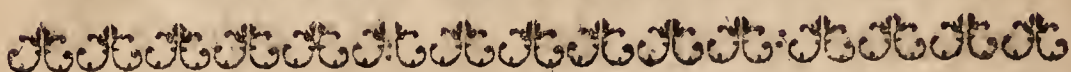
Afa in the thirty ninth year of his reign was diseased in his feet, until his disease was exceeding great; but in his disease he sought not the Lord, but the physicians. In the time of his old age he was diseased in his feet.

It is concluded by all interpreters, that this distemper of *Afa's* was the gout: But the dispute is about his being taken off by it so soon. *Bartholine* tells us, two of his acquaintance, physicians, had a friendly debate about it. One of them suppos'd it was from the morbidick matter's being translated, and thrown upon another more noble part, the head or stomach. The other would have it to be only from the vehemency and continuance of the pain. As umpire he pronounces both of them probable opinions, and proves his decision by instances. It is said to be in the time of his old age, which some will have to be call'd so from appearance; but certainly whatever effect it might have upon his look, he could not be young in the thirty ninth year of his reign. It is further said, that he *sought not unto God, but unto the physicians*; that is (though the common, and a pious interpretation) not because he sought to the physicians more than to God; but that he sought unto physicians at all, who us'd magical incantments, which were contrary to God's institutions, who had declar'd he *would not*, so jealous was he of his own honour, give his glory (who is only to be

worshipp'd and serv'd) to another, nor his praise to graven images.

NOTES.

Dr. Grew's *Cosmol.* Book IV. chap. 8th. sect. 150.
Bartholinus de Morb. Bibl. p. 48.



Jehoram's distemper in his bowels, 2 Chron. xxi. 14, 18, 19.

And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out, by reason of thy sickness, day by day. — After this the Lord smote him in his bowels with an incurable disease: And it came to pass in process of time, after the end of two years, his bowels fell out by reason of his sickness, so he died of sore diseases.

IT is plainly said, that this distemper was inflicted by God, the threatening and execution of it from him, and therefore it is in vain to refer it to any one common or known disease. It is enough for us to observe, that *Jehoram* was a vicious prince, and by his debaucheries might weaken and corrupt his bowels, occasion intolerable painful ulcers, and fluxes corroding them, and so void them (or the glands of the guts), piece meal, and die at the end of two years, by these sore diseases, resembling sometimes a cholick, dysentery, tenesmus, or a rupture; but whatever they were single, the whole train join'd before his death, and dispatch'd him.

NOTES.

NOTES.

The glands of them.] Dr. Lister in Hippocrat. Aphorism. Fir. Vales, c. 40. p. 258. Bartholine de M. B. p. 41.

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Hezekiah's  
sickness, { 2 Chron. xxxii. 24.  
                  { 2 Kings xxv. 6, 7.  
                  { Isa. xxxviii. per totum.

*In those days Hezekiah was sick to the death, and he spake to him (the Lord to Hezekiah) and he gave him a sign (wrought a miracle for him) ——— Behold, saith the Lord, I will heal thee, on the third day thou shalt go into the house of the Lord. ——— And Isaiah said, take a lump of figs, and he took and laid it upon the boil, and he recover'd.*

THIS distemper was in its nature deadly, and of the most acute kind, and cur'd by the ordinary medicine, figs, apply'd to the place. Take a lump of figs (beat and prepar'd, known by that name.) And they took and (making it into a poultis) laid it to the place. This is the first prescription, in form, we meet with, especially if we add what we have elsewhere, *according to the art of the apothecary.* As to the kind of distemper, whether it is a plague, and this is laid to the sore; or a pleurisy, which is not likely. There is one symptom seems to make for the quinsy, the piping

and squeaking noise he made when he spoke, he *chattered and mourned*; to which we may add, the fear he had, either of sudden death, that the thread of *his life* should be immediately *cut off*; or, if an imperfect crisis should happen, and the matter be thrown upon some other part, it might taint the blood, and so he die by *pinning sickness*. But notwithstanding so deplorable and desperate as he thought his case, (and it would have been in the common course of the distemper) it, according to God's promise (who alone can make means effectual, and secure the event, and *to whom belongs the issues from death*) was heal'd the third day, and he enabled to go into the temple, and give God *his Saviour the praise that is due to his name, who only doth wonders*, for this miracle he wrought.

#### N O T E S.

*A lump of figs.*] See Gouffett. *Com. Ling. Ebr. in voce* & Roberts. *Lexic. Hebr. Francisc. Vales de sacra Philos.* p. 236. where he shews it was a known composition by that name. *Bartholine de M. B.* p. 47. Perhaps this might be the *Ulcus Syriacum*, a kind of pestilential quinty, which is mention'd and describ'd by *Aretæus*, *Acut. Morb. lib. 1. c. 9.* and from him, and others, in *Bartholine de M. B.* p. 33. Κλαγγή of *Hippocrates* answers his chattering. See *Focf. in voce*.







## Nabal's death, 1 Sam. xxv. 37, 38.

*And it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him those things, that his heart died within him, and he became as a stone. And it came to pass about ten days after, that the Lord smote him, that he died.*

**I**N Nabal we have the most exact character, and representation of a worldly, stingy, churlish clown. After he had got himself stuff'd and elevated with wine, and good cheer, he grew huffy, pot valiant, imperious, abusive, answer'd David's messengers, who came to him with all the civility and complaisance imaginable, unmannerly and provokingly. After he had got quit of his wine, and his spirit and courage along with it, and told by his wife, what he had done, his heart fail'd him, he grows all thoughtful, chagrin and pensive; God either permitted this worldly sorrow, mix'd with fear, and, perhaps, displeasure at the charge he had been at in his extravagant feast, and what he must be at to buy his peace, *should work death*; or, he added some other illness or grievance to increase and push on his confusion, flatten and sink his spirits, and so judicially hasten his death, that as he liv'd, so he might die, (though a *man of ability to get wealth*.) yet a *fool*.



Saul's fury, 1 Sam. xvi. 14, 15, 18.

*The spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul's servants said to him, Behold now an evil spirit from God troubleth thee. Let our lord now command thy servants which are before thee, to seek a man who is a cunning player upon a harp, and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well (be consented.) And one (of his attendants recommended David) as cunning in playing, a mighty valiant man, a man of war, prudent in matters, a comely person, and that the Lord was with him. (Prosperous and successful, and consequently chearful and pleasant.)*

**THIS** disorder is ascrib'd to God, in withdrawing his spirit, and sending an evil spirit, or permitting it to trouble him. The spirit of the Lord, when it came upon Saul, gave him princely qualifications, courage, prudence, and greatness of mind, clemency. When this spirit, by his provoking God, was withdrawn, he returns to his former bent, and natural inclination; made more impetuous by his advancement, power, and disappointment, he grows incontinently inactive, envious, melancholy, rash, cruel, revengeful. The evil



evil spirit taking advantage of this turn of humour and thoughts, wrought him up to the highest degree he could of malignity, till the distemper became habitual, the tone of the solids, and texture and motion of the fluids is spoil'd, and determin'd to gloominess, though he had, upon occasions, exacerbations and fits, and, perhaps, some few lucid intervals. How spirits act upon bodies is beyond our knowledge and comprehension, but that they do so, is plain from our own soul's moving our bodies, and from the infallible testimony of scripture. It is more easy to account for the cure of melancholy by musick: Daily experience shows us the influence it has upon the spirits, imaginations and thoughts. The heroes are most sensibly impress'd by musick. The story of *Alexander* is known to every body; and *Saul* seems to have been no less affected with it, he became another man when softned by the musick of the prophets. This delight he took in melody, perhaps, was the reason, why his servants, courtiers or physicians, who were acquainted with his temper, advis'd him to send for a skilful, handsome, warlike young man, that nothing might offend; but every thing please all his senses, and divert his mind with agreeable subjects, and tunes from books, and his own composition, who had the proper enthusiasm of a poet, soldier, and musician.

### N O T E S.

*The heroes.] Achilles* in his sullen retirement from court, diverted himself with his harp.

Τὸν δ' εὖρον φρένα τερωόμενον φόβῳ, μίγξι' λιγείν,  
τῇ ὅγε θυμὸν ἔβρωπεν, αἰεὶ δ' εὖ δ' ἄρα κλέα ἀνδρῶν.

*Iliad*, IX. 186, 189.

*Pfeiffer,*

*Pffeiffer, D. V. Cent. 2. loc. 73. p. 372. Deyling's Obs. sac. p. 3. loc. 112. p. 196. See Baglivi and Senguerd. de Tarant. J. Vossius.*

*Alexander the great.] Diod. sic. lib. xvii. § vii. p. 559. Edit. Rhodoman. It seems the Persians, ever after they gave their minds to war and conquest, encourag'd musick, lib. xvii. c. i. p. 570. See that entertainment charmingly describ'd by Mr. Dryden on St. Cecilia's day. Polybius's Hist. lib. ascribes the cruelty of a certain people to their disuse of musick, and there advises very gravely, the rest of the Arcadians to keep up their musick exercises, which their situation necessarily requires, least they should turn Barbarians. See him at large, and Mr. Selden on Draughton's Polyolb. p. 67.*

*Subjects and Tunes.] Book of the wars of the Lord of Jasher, Exod. xvii. 14. Numb. xxi. 14. Josh. x. 3. 2 Sam. i. 18.*

*The use of the bow.] A tune so named. Mr. Gregory's observation on the place, in his works in quarto.*

*Enthusiasm.] See Dr. M. Causabon on enthusiasm. Morhoff. de Enthusiasmo poetico, inter opera posthuma.*







## Of Naaman's leprosy, 1 Kings v.

1, 10, 14.

*Naaman was a leper, — Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times. Naaman was wroth, and said, I thought he would surely come out to me, and stand and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. — Then went he down, and dipp'd himself seven times in Jordan, according to the saying of the man of God, and his flesh came again as the flesh of a little child, and he was clean.*

**I**N this passage we find, that other parts of Syria were infested with the leprosy, as well as Egypt, Palestine, or Canaan; and we may guess, probably, at the manner of their proceeding in the cure of it, by seeking to the God, whose minister was to heal, by calling upon God in proper forms, and with certain rites and ceremonies, stroaking all the while his hand up and down the place affected, for he judged of what the prophet would do, by what he had seen done in his own country. It was a stubborn leprosy, which he thought would never be remov'd, because he had try'd all usual means without success; for no doubt, after the manner of the eastern people, he had often bathed, and in the clear streams of *Abana* and *Parphar*,  
and

and on the account of the leprosy too ; for as frequent washings were preventive of it, so for cure and cleansing. Finding no means effectual, and that the rivers of *Damascus* are of no avail, he was in a mighty huff at the proposal of the prophet, to plunge himself seven times in the muddy waters of *Jordan*, which would have done him as little good as the former, if virtue had not been communicated to them, upon his obedient submission to the divine command. Had they had this natural efficacy there had not been *a leper in Israel*, *Jordan* running the length of their country, and travelling so little expensive, every one carrying their own provisions and habitations, tents, along with them, or hospitably receiv'd in their journey, or lodg'd in common inns, without charge, (or very inconsiderable.) The holy number *seven*, the order given by a messenger, not out of state, but to prevent all suspicion of charming. The river prescrib'd was the principal one of the *Holy Land*, and shows, that the recovery was owing to the God of *Israel*, the only true God. The judgment upon *Gebazi* was as remarkably from the hand of heaven as the deliverance of *Naaman*, and might be an additional confirmation of the new convert's faith, and a warning and caution to him, to act with the greatest integrity and sincerity in all his future life, lest the same, or a worse thing, should befall him. Did all such treacherous servants, of great and honest prophets, wear such distinguishing liveries, the scaly crew would grieve and shame their good masters, and afright all other people from dealing and conversing with them. The best of men may have the most covetous and knavish servants, and the less suspected for their pious master's sake. The curse upon *Gebazi* was, that the leprosy should be upon his person as well as posterity, and yet we find him, after this, conversing



versing with the king. Was he restor'd upon repentance? Or, pronounc'd incurable, and his disease personal, for a lasting punishment, and confin'd to his own posterity, without being contagious, or smittle to any others? (unless, perhaps, those who intermarried with that family.) Or, was it a special grant to *Gebazi*, to be admitted into the royal presence, that the king might hear from him, who had accompanied the prophet all the time of his ministry, and was the only surviving witness of the most remarkable passages of his life, and himself a remaining monument of one notable fact, little, indeed, to the servant's credit, but a signal proof of his master's divine mission and veracity? Or, lastly, had it intermissions, intervals, cessations and returns, that though he was never to be quite clear of it (altogether) yet it might cease for a time, in which he might be allow'd to appear, approach the whole, and enter society, till a new appearance admonish'd him of withdrawing, which frequent separations, and undergoing the mortifying ceremonies of cleansing, was a tedious and troublesome penance, and kept up a continual remembrance of the crime. It might be suppos'd, to solve this, that he talk'd to the king at a distance, did the text give countenance to such a surmise. The word we translate *recovered*, is apply'd, in scripture, to both the person and disease, the leper and the leprosy, signifies properly, *to gather*; and seems to express the way and manner of cure, by gathering the skin and parts together that were divided and separated, as it were by ulcers and scales, uniting what was parted by sores, and making the skin clean (which is another term proper to the leprosy) which was before defiled and polluted, rough, filthy, deformed. If the word is applied to the person, it is, that he who before departed, and was



was expell'd the congregation, camp, or communion, was gather'd, brought into society, call'd and number'd among sound men. It is said, that *Naaman's* flesh came again as a little child's, that is, reddish, smooth, tender, such as a child's skin, before it be harden'd and blanch'd by the air, (as *Moses's*) and given to him as a miraculous sign, as truly it was. Now we that are upon the miraculous cures of the prophet *Elisha*, that of the child's dying suddenly of a violent pain of his head, deserves to be consider'd. 'Tis, indeed, no wonder, that a body expos'd to the sun, either at rest or in exercise, in that country, and season of the year; should be seiz'd with an acute fever, and an intolerable head-ach, and in a little time die of it. But the way of cure, by laying on of the prophet's *staff*, is altogether unaccountable, unless resolv'd into the will and power of God. 'Tis true, it did not restore the child, but the prophet expected it would; and 'tis likely would not have presum'd so to do, had not he made trial of it before. *Aaron's rod* in *Moses's* hand did miracles. *Elijah's mantle* wrought wonders. The *garments* of Christ and his apostles cur'd the sick. The dead *bones* of this *Elijah* quicken'd a corpse; and why might not then his *staff* bring to life, and revive a dead child? God thus would verify the commission he gave his envoys extraordinary, by giving virtue and power to what belong'd to them, as well as to their persons, for the more forcible conviction of gainsayers, and testifying that they were sent by God, and thereby supporting the character they had assum'd. But how comes then the staff not to perform the cure? I have show'd, that probably he had employ'd his staff in chasing away distempers, and therefore was it a mistake, such as a prophet makes, in doing a thing of his own head, without express divine direction or impulse? Was it be-  
cause



cause he delegated that to another, which he ought to have done (himself) in person? Or, was it in the trifling, loitering, or mismanagement of the messenger, who did not precisely execute his master's commands? Or, was it from the good woman's unbelief interposing, who could not be perswaded the staff would do any good, without its owner's presence? Or, was it before the staff was applied the *Shunamites's* importunity prevail'd with *Elisba* to go himself, and so the cure was suspended till he came? Or, was it, that being found so effectless in the hand of a deputy's acting by the orders of its master (from the relation to whom it deriv'd all its power) it should discourage every body, after the decease of its owner, to imploy it to such purposes, as men prone to idolatry would be apt to do? The warmth of a humane body might be very proper for the recalling vital heat, where it is not so fully extinguish'd; but an old man's lying closely stretch'd upon the child was enough to press him to death, and quench the languishing lamp of life; but it *was the effectual fervent prayer of the faithful man that prevailed*, and not either the heat or posture. The next cure of the prophet was taking the bitterness and griping of the *Coloquintida* (bitter apple) or gall of the earth, as they call it in those countries, which the young prophets, better read in books than herbs, had gather'd, brought, shred (green fruit and all, as it was) and put it into the great pot; and it had need been so, to serve a hundred young stomachs whetted with walking and delay. They fell to, and supp'd heartily, 'tis likely, before they perceiv'd there was death in the pot, which might have prov'd true in the strictest sense, by violent and excessive griping and purging, tho', I believe, it was the bitterness and pain made the prophetical pupils conclude they were poison'd.

It is very true, what a grave commentator upon the place observes, (and questionless to edification) that the prophet bid them put in the pottage, not the partridges. And another, that a great prophet should set on a great pot, doubtless, when he has a great many young prophets to entertain. The curing of the waters nigh *Jericho*, is another of this prophet's actions upon record, and no farther concerns me, than that the unwholsomeness of the waters either caus'd sickness in that country, or part of it, where the young prophets liv'd; or barrenness, so the woman that drunk of it (as some will have the word to denote) the cure was miraculous, both as to the means, salt; the quantity, as much as was brought in a new box or bottle; and the continuance, for so many ages. But how became the waters salt and unhealthy? Were they originally so, but sweeten'd at the entrance of the *Jews*, and on their degeneracy return'd to their former taste? Or, had *Hiet's* curse affected the territory, as well as city of *Jericho*? And, did God now bind up the salt glebe, and harden it, that it should no more dissolve, and mix with the water, or restrain the streams of *Asphaltites*, the salt dead sea, from issuing out towards that region, and making it barren, or the water brackish?







## Of Nebuchadnezzar's madness.

Dan. iv. 33.

*The same hour the thing was fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass like oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles feathers, and his nails like birds claws.*



**T**HIS is expressly declared to be a judgment from heaven; the time of its commencement prefixed, and its going off exactly prognosticated, which could not be without certain and infallible foreknowledge, and more than could be foretold by the most experienced practitioner, from the nature of the distemper. One might guess indeed, that a prince of such a haughty, arrogant, ambitious humour, as *Nebuchadnezzar*, upon uninterrupted success, might, at long run, get his head turn'd, and grow delirious and raving. But what man could or durst say, that his madness should begin within one year, and terminate in seven. None, now adays, dreams of his being changed, as to the form and figure of his body, or metamorphosed into a mungrel, betwixt beast and bird, as they paint a griffin, but that it was purely imagination. His case was such, flush'd with victories, and continued prosperities, he began to rave and commit acts of cruelty, to shew his absolute and uncontrollable authority, arrogating



ting to himself things he had never done, and overmagnifying those he had, his subjects bore with him a great while ; but proceeding on in his destructive courses, and provoking God by those, and his neglect of due acknowledgments of providence, for the many and wonderful favours he had received ; God withdrew his protection from him ; and he being now intollerable, was banished, driven from among men, and treated as a beast ; his vitiated fancy led him to herd with his own (imagin'd) kindred, either in the royal parks, or in the fields and wildernesses. The beasts might now greet this grand monarch in the words of the prophet : *How art thou come down, O Lucifer, son of the morning, and become like one of us.* Thus man being in honour, and not abiding (considering) falls and becomes like the beasts that perish ; nay, the awkwardest brute among them. A humbling spectacle, the greatest man upon earth crawling and hobbling after the beasts, with legs and pace not equal. His confession upon his recovery, is worthy the reciting : That *the King of heaven's works are truth, and his ways judgment ; and those who walk in pride, he is able to abase ; therefore he is to be praised (extolled and honoured) for none can stay his hand, or say unto him, What dost thou ?* No such instance as this can be given of a humane or monarchical restauration : That he should be restored to his perfect health, reason and dignity, and be bettered in his religion, not ashamed to own it publickly. O happy exile and transformation ! That for the glory of his kingdom, his honour and brightness should return to him, that his counsellors and lords (who, perhaps, had expelled him before as the chief agents and managers) should seek unto him, that he was established in his kingdom, and excellent majesty was added to him (by God, whom he acknowledged gratefully, as the author of his recovery)



covery) that not the least traces of his former disorder should remain, either on his body, nor relapses to his former resveries. That the *great men of his realm*, should regard him after such a debasement, enough to render him contemptible and vile all his days, that he should resume his former air of majesty and empire, and a hale and sprightly countenance and constitution. The stories told of the *Lycanthropi*, or men turned into wolves, I take to be nothing but the effect of a vitiated imagination. Those bitten with a mad dog, whatever dog-like actions they shew, never fancy themselves dogs; though there is mention'd by *Aetias* and *Aegineta*, and *Jusania Canina*, but different from the *Hydrophobia*, in which they imitate dogs.

### N O T E S.

*Francis. Vallesuis de Sacr. Philos. c. 80. p. 461. Edit. Franc. 1608. 8vo. Th. Bartholin. de M. B. p. 52, &c. Pffeiffer, D. V. Cent. 4. Loc. 67. p. 800. Schenkius de Lycanthropis, p. 136. Franc. 1665. Mercurial Prælect. Patav. lib. 1. c. 12. p. 56. Edit. 1603. apud Juntas. D. Hakewell's Apology, B--- Ch--- Herodotus in Melpomene, p. 293. Edit. H. Steph. 1592. Fol. F. Pone Prolus. 1. Kessler's Antiq. Sept. Aegineta.*



Of Job's distemper, *Job* ii. 7, 8.

*Satan smote Job with sore boils, from the sole of his foot unto his crown. And he took a potsherd to scrape himself with; and he sat down amongst the ashes.*

**W**HAT account we have here of *Job's* disease in general, is, that it was a malignant *ulcer*, spreading over his whole body, so very troublesome, that he could not keep within doors, and his hands so swoln and stiff, and his nails so over-grown, and covered with tumified flesh and scabs, that he could not scratch himself with them; and therefore was forced to make use of a potsherd to appease the itching, and let out the salt fretting matter that was the cause of it: And that satan did inflict all this by permission from God. Every one that reads and reflects upon the antecedent part of the history, cannot but think that the devil would do his utmost to torture the good man, and make him renounce his God, and abandon his integrity, expose him to the reproaches of men, and (if he could) confute and defeat God's character he had given of his eminently faithful servant, and support his own crimination and accusation of him; for though the devil be the father of lies, yet he would be believed to be true. To compass all these ends, you may be sure that there is nothing his malice, his knowledge (which is very great, both natural and experimental) or power, could do, but was done upon this occasion: This was a trial of satan's skill; he had a per-



permission to do his utmost to *Job*, only with a salvo to his life. No doubt but the adversary of mankind would draw together, into a complication, all chronical, consistent, troublesome distempers, such as were painful and scandalous (if any were reckoned so then, but the unusual) and that affected the mind, and caused inquietude and vexation; and therefore *Job*'s malady is not reducible to any one name or title, by which known and common distempers are designed; unless it be *le-gion* (because they were many) which will serve for a collection and troop of diseases, as well as devils. And therefore learned men might have saved themselves the labour of disputing what distemper it was, that is, how to range it under some denomination, that has obtained in physick. Some will have it the small, and some the great *pox*, because the devil owed the good man an ill turn, and, says one, chused that wherewith to blast his reputation. The author's suggestion, if it had been early enough, might have help'd satan out at a dead lift, and furnished him with a hint that has been mightily improved in later ages. Another learned man maintains, against him, that the devil himself, with all his malice and cunning, cannot give an honest man that foul disease, unless he had been guilty of that sin to which God has tack'd it by way of punishment. 'Tis true, he, in the most solemn manner, by the heaviest imprecations, endeavours to clear himself from the imputation of uncleanness: Not that his distemper gave any ground of suspicion, that he was a private debauchee, a secret sinner, and that his punishment specify'd and betray'd his sin. But what he asserted, was, that he was no hypocrite, and that his uncommon and strange affliction and diseases were no proof that he was so. Some will have it to be the *leprosy*, which, taken in its most

comprehensive sense, may be admitted ; for then it may stand for a system of chronical distempers, so far as in one subject they are capable of residing together. Another conjecture is, that it was the *scurvy*, which is, perhaps, the same distemper with another name ; and they think his maritime situation contributed to it. His sitting upon the dunghil and ashes, seems only to be a ceremony of mourning ; though some will have him thereby to get relief from the cool air, and the medicinal virtue of the ashes. His patience under this severe tryal, is recommended to our imitation. The combat was sharp, but the victory glorious, satan baffled, and God honourably rewarded the conqueror.

#### NOTES.

*The Great pox.] Pineda in Job.*

*Another learned man.] Bartholine de M. B. p 28.*  
who inclines rather to the *Ulcus Syriacum*, which seems to come nearer *Hezekiah's* distemper.







T H E

S I C K N E S S E S mentioned in  
the *New Testament*.

Of the woman with the bloody issue,  
Mark v. 25——30.

*And a certain woman which had an issue of blood for twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind (him) and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up: and she felt in her body that she was healed of that plague.*



THE nature of the disease; its long continuance; the variety of physicians consulted; the many sufferings she had undergone (as if something extraordinary and severe had been try'd upon her) the charge she had been at; spent all (her



(her substance) she had; her growing worse rather than better. after all, demonstrate that her malady was incurable by any human means. Her faith led her to Christ for a cure, which she obtained by the virtue that proceeded from him, by the touch of his *garment*. What sanative virtue this was that resided in the *body* of the holy Jesus, and how exerted, and when it was, how he perceived it, or how affected by it, is more than we know, because not revealed; but here could be no manner of collusion. She came behind him and touched him, so that none of the company could perceive it, but all were ready to excuse the fact, from the crowding of the people, as if it had been accidental, or forced; but that could not escape omniscience. Nor did our Saviour use any previous ceremony or words, as they did who pretended to heal by virtue of a *salutary constitution*. What he said was to discover and confirm the cure, and commend the woman's faith and modesty. There are two learned physicians and critics have proved the incurableness of this woman's distemper. But the story of *Eusebius* smells so rank of fable and forgery, that one would admire a man of his abilities, should be so easily and foully imposed upon. But a spirit of credulity had then possessed the minds, even of good and learned men. One would no less wonder, that amongst learned men now, it should meet with any abettors; but some men are resolved to believe all that has been believed, especially by the ancient men of reputation; or at least, whether they believe it or no, to defend it, and thereby to publish their learning and orthodoxy.



## NOTES.

*Physicians.*] *H. Mercurialis de Morb. Mul. Bartholine de M. B.* See *G. Alder in Morb. Evangel.*

*The story in Eusebius.*] *Hist. Eccl. lib. 7. c. 18. p. 265. Edit. Mogunt.* That there was in his time, at *Cæsarea Philippi* (at the rise of *Jordan*, a statue of this woman kneeling to a man (who is supposed to be our Saviour; but much more likely a *Roman* emperor) when an herb that grew there, touched (and thereby received virtue) or approached (out of reverence) not daring to ascend higher, it cured all diseases. See *Dr. Lightfoot's Hist. of the N. T. sect. 31. p. 33. first Edit.* See it more fully confuted by *Dr. Whitby*, on *Mark v. 2.* *Grotius* mentions a sepulchral inscription; *Turba medicorum me perdidit*; The number of physicians have killed me. *Dr. Lightfoot* shews (*Hor. Heb.*) the torture women were put to for cure of this. *Otho. Lex. Rabbin, p. 364.* but of this elsewhere.





Of the epileptick person, { Mat. xvii. 14.  
Mark ix. 14, 17.  
Luke ix. 38, 39, 42.

*And behold, a man of the company cry'd out, saying, Master, I beseech thee look upon my son, for he is mine only child. And lo ! a spirit taketh him, and he suddenly crieth out, and teareth him that he foameth again, and bruising him, scarcely departeth from him. And as he was yet a coming, the devil threw him down, and tare him : and Jesus rebuked the evil spirit, and healed the child, and delivered him again to his father.*

**T**HIS is an exact description of one that is an *epileptick* (had the falling sickness) or *lunatick* (though this latter, in our tongue, seems to connote some madness or incapacity, an higher degree of the same distemper) that is effected by the moon ; because that people in this distemper are most afflicted at full or change of the moon. Here are all the symptoms of the falling sickness reckoned up. The sudden taking, the crying out, tearing, bruising, by knocking the head or limbs against the ground with violence. The strange appearances of this distemper have in all ages been thought not to arise, as other distempers, from natural causes, but the immediate agency of God or spirits ; and therefore called



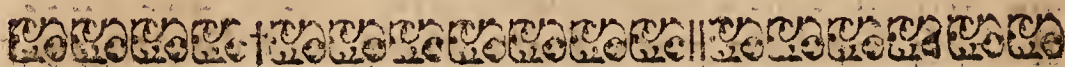
called the *divine or holy disease*; and the people that have laboured under it, have been esteemed prophets, foretelling things to come, and persons which had communion with God, and that all those motions were from their inability to receive the god or demon, or bear their communications; the following quiet and silence, the season of inspiration and union, and the coming out of the fit, the time of uttering oracles. Among us it is called *lying in a trance*, when the fits are long, and seeing strange things, which they relate, and have the good fortune severally to be believed; especially if in the almost infinite variety of rambling thoughts, from a strong and active imagination, they chanced to hit upon some thing that has happened during their state of insensibility, and the retiring of their senses inward. On the other hand, some are said to be bewitched, and grievously tormented of the devil, and no otherwise to be deliver'd but by the help of charms, amulets, exorcisms, or religious conjuration.

### N O T E S.

*N. Fuller's Mis. Sacra, lib. 2. c. 17. Lud. de Dieu. Grotius, Dr. Whitby on the Place. Deyling. Observ. Sacr. Pt. 2. loc. 28. p. 283. As to this distemper among the ancients, Hippocrates de Morbo Sacr. Vol. 2. p. 384. Aretæus de Caus. Chron. lib. 1. c. 4. Cælius Auretianus, lib. 1. Chron. c. 4. p. 291. Edit. Almelovenii, 1709. 4to. Celsus, lib. 3. c. 23. p. 172. Edit. Almelovenii, 1713. 12<sup>o</sup>. The Latins called it *Morbus Comitialis*, because they thought it ominous, and a token of God's displeasure, and therefore dissolved their assemblies, upon one's being taken with it. It is called also *Lues Deifica*, & *Morbus Sacer*. Almeloveen in notulâ H. Mercurial. Prælect. Patav. lib. 1. c. 26. p. 110. Crato, a physician to three German emperors wished only to live to see the man who could tell the cause of the epilepsy. See Mr. Mede's Works.*

This

This seems to be the *Cordicus* and *Sibla*, mentioned in the *Talmud*, Dr. *Lightfoot's Hist. of the N. Test.* p. 41. first Edit.



|                              |   |                          |
|------------------------------|---|--------------------------|
| Of the sick of<br>the palsy, | { | Mat. iv. 24.             |
|                              |   | ----- viii. 6.           |
|                              |   | ----- ix. 2.             |
|                              |   | Mark ii. 3, 4, 5, 9, 10. |
|                              |   | Luke vii. 2.             |

*Saying, Lord, my servant is sick at home of the palsy, grievously tormented, and like to die.*

THE name of this distemper, one would think, should sufficiently determine what it was, the Greek physick and terms obtaining among the Jews, at the time this was wrote. But the reason of the uncertainty is, first, That that word *palsy* is frequently, by *Hippocrates*, and others of the ancients, used for the *apoplexy*, and the *apoplexy* for the *palsy*, this latter being very often the effect of the former, its product and consequence, and is easily convertible into the other. 2. The patient is said to be *grievously tormented*, which cannot be well affirmed of the *palsy* (properly so called, and as now distinguish'd) which is ordinarily without pain (always, except when it's scorbutick, or from a cholick, or any hot cause) a lingering and chronical distemper: 'Tis plain he was forced to lie in his bed; whether it was he could not sit, or stand, or stand up right, or that he laid powerless, stretched out like a dying man. This might be either an *apoplexy* or



or palsy; the torment was extraordinary, and rarely a concomitant of either. The idol shepherd, for his sloath (and by it, as the cause disposing to it) is threaten'd with a sudden stroke, like that of a sword, that his right hand should be dry'd up; powerless or wither'd, and pin'd, and right eye darkned, *Zech. xi. 17.* A palsy of the right side.

### N O T E S.

*Scorbutick, or from a cholick.] Etmulleri Praxis, pag. 318. Edit. Ludg. 1685. 4to. Dr. Grew's Cosmolog. p. 297. Bartholini de Paralyt. N. T. Monsieur Le Clerc's History of physick, p. 242. Schenckius, lib. I. p. 94. de Paralyti ex Cholica. Hippocrates in Bononis Lex. Med. in vocibus Apoplexia & Paralytis ex Foessio, Cels. lib. III. c. 27. p. 178. Scribon. Larg. x. & Foesium in Oeconomia.*



Of the man with  $\S$  Mat. xii. 10, 13.  
the wither'd hand.  $\S$  Luke vi. 6, 10.

*And behold there was a man which had his hand withered. He said to the man (with the wither'd hand) stretch forth thy hand, and he stretched it forth, and it was restor'd whole like as the other — There was a man whose right hand was withered — And he said to the man, stretch out thy hand, and he did so, and his hand was restor'd whole as the other.*

**THE** HIS man's hand, his right hand, was wither'd. He had got it (if you'll believe tradition) by his work, being a plaisterer, and it had laid him off his work, which, they say, he us'd as an argument with Christ for restoring him, that he might not be reduc'd to beggary. On the supposition that he was of that trade, a learned writer thinks, that the cold mortar he had so often handled, and long dealt in, might chill his hand, and make it paralytick, and an *atrophy* might follow upon this, and accompany it. It is very hard to ascertain the distemper; as for the assign'd cause, one can build nothing upon it. That it was pin'd seems evident, at least probable, from the word here us'd, *wither'd*, a metaphor taken from plants, which for want of moisture, and a due distribution of juice and nourishment, grow dry and wither'd, stiff and unpliable. *Jeroboam's* was so; though this man stretch'd out his hand when commanded, but




but the command, perhaps, convey'd power, and was the beginning of the cure, which was immediately perfected; restor'd to its power and plumpness, all obstructions being remov'd at once, Christ's cures were all complete, and done at once, or by one continu'd action: He has this in common with his Father, that *his work is perfect*.

### N O T E S.

*A learned writer.] Ader de Morb. Evang. Edit. Tolos. 1621. c. 8. p. 70. Of the dry'd, wither'd ΞΕΡΟΙ, See Heinsii Exercit. Sacr. in N. T. p. 117. Ed. Cantab. and the proper signification of ἀσθένεια.*

## The lame impotent man.

*And a certain man was there, which had an infirmity thirty eight years.*

 HIS history gives us one of the signs of the approach of the Messiah, *the rising of the sun of righteousness with healing in his wings*, and an instance of the salutary help and ministry of good angels. An angel every year, at that time, used to shake and stir the waters of that pool, which was a token that virtue was communicated to it; whoever step'd, or was first plung'd in, was cur'd of those diseases mention'd, and, perhaps, of all others. To me all the circumstances of the history seem supernatural: That neither the concussion of the earth about the well, nor opening channels for mineral steams to pass into the pool, and impregnate the waters with healing particles, nor the washing of the intrails of the beasts sacrific'd,

nor the beasts themselves there wash'd for cleansing before sacrifice, could produce such wonderful cures. If the first, how come the mineral particles to be so few, that they would heal only one person? Or so dead and sluggish, that an angel must be dispatch'd from heaven to excite and put them into a brisk and salutary motion? If the latter, how, when that gentle animal warmth, by washing in the water, was extinguished, could it then give heat and vigor? 'Tis only the remainder of vital warmth that does service in beasts new slain, their skins or bowels. It would rather have the quite contrary effect, charg'd with such slimy, heavy contents, and chill and benumb the limbs of these impotent people: But this was not the place, and so all dispute is at an end, about the medicinal virtues of the animal recrement and ordure. This poor, old, crippled creature, having lain here eight years before our Saviour was born, in expectation; was to abide here (so well are the designs of God concerted!) to bring glory to God by a cure from the hand of his Messiah, both for soul and body, a full compensation for his so long waiting!

#### N O T E S.

*This not the place.] Dr. Lightfoot's Harm. of the N. T. p. 28. Dr. Whitby on John v. 5. Dr. Nichols's Sermon of God's blessing on the mineral waters.*





The man born blind, *John ix. 1, 6, 7.*

*A man blind from his birth — Christ spat on the ground, and he made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go wash in the pool of Siloam. — He wash'd, and went therefore, and came seeing.*

HE applying of spittle to the eyes, by way of medicine amongst the *Jews*, was common; and in the *dregs* of *Moses*, when they were mad upon outward ceremonies and niceties, forbid, as a work upon the sabbath day; wherefore our Saviour, probably, to reprove their superstitious injunctions and observances, and take off the suspicion of magical charming (speaking words without using the ordinary means) us'd this approv'd medicine on the sabbath-day. The cure was miraculous, in that the man was *born blind*. The ancients made it yet more miraculous, in supposing that Christ made the man new eyes, created them in that instant; to which they were led by the matter our Lord made use of, *clay*, from whence man was form'd at the first, and the impossibility (as they thought) of a man's now seeing, that had never seen before, concluding it was the want of the organs of sight, and not obstructions in them, that hinder'd his seeing. But the text refutes this fancy, by telling us his eyes were opened. This was such a testimony of divinity, that the court flatterers of *Vespasian*, when

they would give him the complement of a god, and make the people take him for one, to take off the odium of his mean extraction, contriv'd to substitute a man who should feign himself blind, and cur'd by the emperor. And, perhaps, he either had a hand in it, or assented to it the more willingly, that he might fill up the character, in this particular, of that great personage that should come out of *Judea*, and rule the whole world; which, though *Josephus*, and others, to make their court to him, had flatter'd him with; yet neither he, nor either of his sons, did heartily believe, whatever they pretended to, to carry on the intrigue, and to keep the *Jews*, and other restless people quiet. The father died with the jest of *becoming a God*, in his mouth; a very fulsome one, if either *his tax*, so much talk'd of, or his *mortal distemper* be consider'd.

#### N O T E S.

*The applying of spittle.]* Schabbat. Maimon. in *Otho*, L. R. p. 610. Dr. Lightfoot, *Hor. Heb.*

*Vespasian.]* See Monsieur Martin's *Dissertation* on the place of *Josephus* concerning our Saviour, p. 64. of the *Engl. Edit.* *Josephus* lived to see himself confuted. See *Willes's* learned *Dissertation* prefixed to Sir R. L. *English Edit.* of that author.

*A Jest.]* See *Suetonius's Vespas.* c. 74. *Mortal distemper; a diarrhea.*





## The history of the blind man, Mark viii. 22---27.

THE blind man which our Saviour cured nigh *Bethsaida*, was restor'd to perfect sight in the same instant and moment that he touch'd him, or spoke to him; this man, indeed, saw more confusedly at first, *men like trees*, he could not distinguish betwixt them but by their motion (but this supposes it a calm) or men look'd to him as tall as trees. He sees things as in a mist, *great and imperfectly*. Could the spittle streaming upon his eyes cause this confus'd vision? Or, was it according to his faith, that he should have this gradual and unusual recovery; he being brought by others, and not asking the favour himself, till this glimmering rais'd and strengthen'd his faith, and procur'd an *absolute cure*? He then saw every man (and, as some copies read it) all things *clearly, and at a distance*; whereas, before he seem'd to be set about with trees, rather than surrounded by men; he could perceive them *distinctly*, and at their *proper distance*. It seems as if his eyes had, during his blindness, been shut, by the word us'd in its first signification, and then his eye-lids were not sufficiently open'd till Christ made him look up. But I lay not much stress upon this, the word signifying, in other places, a recovery of sight. If he had been born blind it would have been as great a miracle for him to have known men or trees, at first sight, as to have seen.

## NOTES.

*Or was it according to his faith.]* Which is the ingenious conjecture of *L. Brug.* on the place.

*As some copies read it.]* ἀπαύστα, *Millii Novum Testamentum.*

*Clearly, and at a distance.]* τηλαυγῶς, from τῆλε, *procul*, ἔαυγὴ *lux*, opposed to this short confus'd fight: This was gradual, and others immediately, and so were strokes of judgment at once.



Judas's death, { *Matth.* xxviii. 5.  
                              { *Acts* i. 18.

——*He went and hang'd himself — and falling headlong he burst asunder in the midst, and all his bowels gushed out.*

**N**OW well soever this judgment, that befel the traitor, *was known to all the dwellers in Jerusalem* at that time, it is become to us, at this distance of time, a noble and difficult question, and like to remain so, after all the most learned criticks, who have sifted antiquity to the bran, to find the certainty of it, have wrote. The opinion that seems to me the easiest, and freest from objection, is, that he was choaked, suffocated by the terrible confusion of his spirits, and bursting asunder, his bowels gushed out; that is, his grief and trouble was so very great, for what he had done, that his stomach and bowels were convuls'd, and blown up, the muscles serving to respiration so drawn together, and the course of the animal spirits check'd, that his breath stopt, he fell down (prone) on his face, the parts tense,



tenſe, and upon the ſtretch, might, by a ſmart and ſudden fall, if from an eminency, or upon a ſharp pointed ſtake, or edged ſtone, (which they are forc'd to ſuppoſe in the other opinion) might cauſe a rupture, an exomphalis, and by the wound let out the bowels. I confeſs I have no obſervation of any ſuch, to equal or ſupport this caſe by; nor have I any example of a like wickedneſs, that gave occaſion to this diſorder; ſuch an one that never had its like for heinouſneſs and aggravations, nor ever can be parallel'd; and if the puniſhment in this diſtemper bear proportion to the provocation, and the diſmal reflections the poor forlorn wretch (abandon'd both by God and men) who had committed it, muſt make; we cannot think otherwiſe of this diſorder but as ſingular and aſtoniſhing. As the wickedneſs he committed was beyond all precedent, ſo the puniſhment he ſuffer'd was beyond all example. God can (as thoroughly acquainted with our frame) put us upon the extreameſt rack, and draw out the torture of mind and body to the utmoſt extent, diſpoſe, order, and effect, by common cauſes and means, what we ſuppoſe is above the reach of their power. And his wiſdom is no leſs diſplay'd in the various ways he has of puniſhing of ſinners, than in any other diſpenſations of his providence. It is probable, that this deſtruction of *Judas* was ſo brought about; and that God drew out of him all the inſtruments of his own ruin, whereby he became a *terror to himſelf, and to all thoſe who were about him*; for, 1. The word is often taken in a *medical ſenſe* in ancient authors; and though in the other of *ſtrangling* too, from the likenefs to which the name is applied in this diſtemper, and therefore *choaking* is us'd ordinarily to expreſs the ſenſe people have of that conſtriction and ſtoppage, which is common in hypochondriacal and hyſterick ſubjects.

2. People often drop down dead with trouble and thoughtfulness suddenly, and irrecoverably, which there are daily instances of, even in the most northerly countries. What if we should suppose, that according to his name (*Iscaiot*) when he was young, he had been troubled with a quinsy, or frequent hypochondriacal suffocations, and that the weaker parts, by being so oft the seat of this distemper, upon this disorder, confusion and hurry of the blood and humours, and inordinate motion of the nervous parts, should be overcharg'd and gorg'd up to a fatal height, and past recovery, which stop'd his breath, and he rush'd down, *bursting asunder*; or the devil, who had enter'd into him, to tempt him, might both aggravate his crime to him, and help to dispatch him. If the more receiv'd opinion, that he died by the halter, please, I have no concern with it, it is out of my province, who am only to treat of distempers, not executions. The traditionary story of *Jews* ears jumbles these two interpretations together, making him to be hang'd on the elder tree, and that the excrescency of it is good for sore throats.

### N O T E S.

*A noble and difficult question.*] So Mr. Pool calls it in his *Latin Synopsis* on the place. The greatest critics have thought it worth their while to debate it. The latest, with as great uncertainty (after he had reckoned up the several authors that had wrote about it) speaks of it, as any of his predecessors, but inclines, as a judge (of the Pie-powder Court, *index Pedestris*) inferior and homely, to give it for the choaking disease, *Majus Observ. Sacr. Part II. p. 63.* More lately by Perizonius and Jos. Gronovius.

*As the wickedness he committed was beyond, &c.*] See Echard's *Ecclesiastical History*, Book I. chap. 6. p. 133. fol. 1702.



*A choaking devil.] Stanley's Hist. of Philos. Part XIX. p. 593. Edit. Lond. 1701. Fol.*

*People oft dropt down.] Present State of Denmark. Heinsii Exercitat. Sacr. and Poli Synopsis in loco. De Dieu in Matth. x. 4. p. 37. Edit. Elzevirianæ.*

*Jews ears.] Auriculæ Judæ, à fungus; or, Excrecence of the elder tree.*



## Paul's viper, Acts xxviii. 3, 4, 5.

*When Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand, and when the Barbarians saw the venomous beast hanging upon his hand, they look'd when he should have swoln and fallen down suddenly — He shook the beast into the fire, and felt no harm.*

**W**E have here, by the expectation of these islanders, the ordinary, sudden, and deadly effect, the biting of vipers had upon people of that country, immediately swelling to a prodigious height, and tumbling down dead; and the miraculous deliverance of the apostle; for so it was, whether *fastned*, mean wreathing or twisting it self about the saint's hand, or biting of him, and hanging by his teeth. The warmth had both invigorated and irritated it, but the good man was secur'd by a promise more infallible than any antidote or spell, *They shall take up serpents, and if they drink any deadly thing (as, perhaps, some such were given them) it shall not hurt them. They shall lay their hands upon the sick, and they shall recover.* An instance of which follows;

lows ; and if you can prevail with your self to believe it, the earth of that isle has ever since been endow'd with a sovereign power of expelling poison, though one would have thought that the wood and sticks, after the saints touch, should have rather receiv'd and retain'd virtue, than the earth or clay ; which, perhaps, he never saw, nor came near, being dug out of the ground. But saints, when they are to be manag'd by inventive piety, and to a superstitious design, have their distinct offices, embellishments, and delights. The privilege of rendring wood proof against putrefaction and venom, was reserv'd, in the list of distributions, for the *Irish* saint.

### N O T E S.

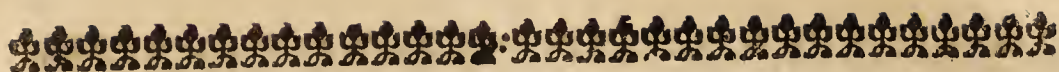
*Some such (poisonous draughts) were given them.]* As some think the prophet *Jeremiah* had, to put a stop to the successful progress of their ministry, which gave them so much disturbance.

*The earth of that isle.]* See *Wormius's Museum*, where *St. Paul* is figur'd in *Esculapius's* ensign, lib. 1. c. 4. pag. 6, 7, 8. *Matthiolumson, Dioscorides*, lib. 6. c. 4. page 10, § 16. denies it has any virtue, but tells a very odd, conjuring story of a hermit's cure, which he seems to believe, and the jesuit *Caesius*, who quotes it from him, lib. 3. c. 14. p. 511, 512. *De Mineralibus*, relates it with an air of credit.

*Irish saint.]* *St. Patrick*. See, besides others, *Fir. Haræi Sanctorum vite*, Antwerp, 1590. 8vo. apud *Viduan Plant*. p. 186.







Publius's father's sickness,  
*Acts xxviii. 8.*

*The father of Publius lay sick of a fever and a bloody flux, to whom Paul entred in and prayed, and laid his hands on him, and healed him.*

IT IS very likely it was the old gentleman's seasoning at Malta, the country distemper, at least to the Romans, and a dangerous illness, both in regard of his age (the governor's, or so noted a man's father, could but be well up in years) and the complication of his disease. Whether of the two most eminent symptoms appear'd first, it could bode no good when it had got a companion, the fever or the dysentery, but both were healed at once, by the laying on, according to his master's appointment, the apostle's hands.





## Herod eaten of worms, *Acts* xii. 23.

*And immediately the angel of the Lord smote (Herod) him, because he gave not God the glory, and he was eaten up of worms, and gave up the ghost.*

**T**HE smiting of the angel did not only kill *Herod*, but an immediate putrefaction and vermination (if that be a passable, as it is a significant word) followed upon it; his death is attributed to the stroke of the angel, and then the worms seized upon his corrupted carcase and eat him up. The angel prepared his body for their food (which generally requires time to season, grow tender and eatable, as much as a certain degree of warmth and putrefaction for exclusion) and the worms fall on, without ceremony, to a feast of flesh royal, the body of a dying, stinking God. Here, because it is said in general, that *Herod* was eaten up of worms, or vermin, the interpreters are divided; some hold that he was eaten up of lice, others that he was eaten up of *worms* properly so called, of which there are vast numbers, and have been observ'd in every member of the humane body; are oft the cause of pestilential distempers, and to be found in plagues, and other sores. So true is that of *Bildad* in a literal sense, that *man is a worm, and the son of man but a worm*. This abominable and miserable death has been the punishment of ambitious kings. As if God would thus *pour contempt upon princes*. The story, as told by *Josephus*, acquaints us with one circumstance which is not in the holy text,  
That



That he had been told by a *German* skilled in augury, that the owl he saw at that time was a preface of his advancement to the throne ; but, that the next time it came it would be a messenger of death, that when he saw the ominous bird above his head he was struck with dread. And now it was, when upon the rack of conscience for his pride, ill life, and consulting or believing a south-sayer, against the express command of God, that the angel of the Lord gave him the *Coup de Grace*, and killed him out-right. *But the word of God grew and multiplied*, is immediately subjoin'd, to teach us, that we should not be afraid of a man that shall die, nor the son of man that shall be made as grass (to be eaten up) and not to fear the fury of the oppressor, for God stoppeth his breath, his thoughts perish with him, and where then is the fury of the oppressor ? *But the word of the Lord endureth for ever.*

#### N O T E S.

*Josephus.*] *Lib. XIX. c. 7.*  
*Been observed.*] See *Paullini's Observ. Medice Physic. rar. select. curios. Lips. 1706. 12<sup>o</sup>.* wherein in every century he begins and ends with observations about worms, *Gatende Tumoribus, P. II. p. 706. l. 6.* in *Lacernæ Epit. Ed. 1604.* See *Bartholin. de Morb. Bibl. p. 80.* Dr. *Whitby* on the place. *Kircher de Peste. Audry of Worms.* Dr. *Morton of Consumptions, Chap. II.* and Dr. *Marten of Consumptions.*





## Timothy's weak stomach,

1 *Tim.* v. 23.

*Drink no longer water ; but use a little wine for thy stomach's sake, and often infirmities.*

**I** T is a pleasant exposition given of this advice, that *Timothy* used to drink freely, or at least, ordinarily, wine ; and that *Paul* would not have him to leave it wholly, but still to drink some ; for to him who used wine constantly, to drink water would chill his stomach, and ruin his constitution. This would have been proper counsel to one who would have taken a hearty glass : But to our *Itinerant*, who always drunk water, it was to no purpose (*ὅθεν πρὸς σίτουσιν*.) The contest about this advice, is whether *Timothy* should drink a little wine, as to the quantity, or little small wine, as to the quality and strength, and so qualify'd, drink it as common beverage. It is probable *Paul* meant of the quantity, it being ordinarily prescribed in the same or like cases at that time ; and he had observed that good effect in it himself, and others, as he on another occasion takes notice of the ill tendency of a long fatigue and abstinence. He does not order it from divine impulse or suggestion ; for then it would have been extraordinary, and performed at once, by prayer and laying on of hands ; nor as a physician, because, for any thing we read of the apostle, he knew no more of physick than as a *Roman*, a general scholar, or one that conversed with physicians, and particularly the beloved one,



one, Luke, his fellow traveller. The small wines of these countries were generally naught, hurtful to the stomach, and would rather waste and weaken, than strengthen and nourish his poor spent body. On the contrary, their generous wines were very stomachick, invigorating, or restorative. It is true, they were also so strong, that he was scarce accounted a sober man that drank them *unmix'd* with water to any quantity, and therefore *a little* is order'd. As for that mixture against which a woe is denounced; it is of *wine with wine*, of *stronger with weaker*, that they might sit longer at it, continue drinking, or *strong wine with strong wine*, for the quicker dispatch, or to make it more tastable and relishing, and by its *moving in the glass*, it might allure them to drink; one sense becoming a *Pander* to another, the sight and smell to the taste. This direction is general, to take a little wine: *Paul* knew his man, and left it to his discretion, how much to take, and how to temper it. And he, no doubt, being before abstemious, and by principle sober, would adjust the measure to his constitution and intention of cure. He was by this injunction, to keep on one hand, from the licentious carousing (a vice highly blameable in all; but most abominable in a minister, who lies under the least temptations of any man; his character secures him from being press'd and imposed upon, and his office obliges him to adorn that gospel he preaches; if he will live *honestly as in the day*, he must shun drunkenness, which is a work of night and darkness) and on the other hand, from superstitious abstinence, to the impairing of his health, and making himself uneasy and unserviceable: *Keep thy self pure.*

## NOTES.

*It is a pleasant exposition.]* See *Bartholæne de M. B.* p. 85.

*It being ordinarily prescribed.]* *Dioscorides*, lib. 5. c. 7. p. 905. *Cum Matthioli Commentario. Drusius* from the Jews, in *Poli Synops.* *Plin. N. H.* lib. 23. c. 1. *Juvenal Satyr.* 5. p. 32.

*Cardiaco nunquam vinum missurus amico.*

*As a Roman.]* A man of education, as *Pliny* somewhere says of himself.

*The small wines.]* *L. Nonnius de R. Cibaria ubi intra Galen. de Euchym. & Cacoehym. Lacun. Epit.* p. 112. *Vales.* p. 160. *Plin. lib.* 14. through the whole.

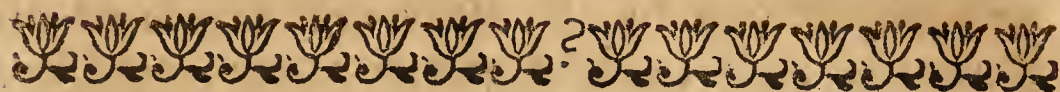
*The strong.]* Of which they had store, *C. Le Brun* in his travels into the *Levant*, tells us he had got very generous wine, on the side of *Lebanon*, which heretofore was also very famous for it, *Hof.* xiv. 7. *Vino aluntur vires, Plin.* 2. c. 1. p. 819. *Ed. Hackii.*

*Mixture of wine.]* The several ways of mixing. See *L. Nonnius de Re Cibaria*, and the nourishing quantity of wine against *Mercurialis*, lib. 4. c. 8. p. 453. *Edit. Antwerp.* 1646.

*Timothy's distemper.]* He was (*Cardiacus* or *stomachicus*) had a weakness at his stomach, the several symptoms of which, according to the ancients, see in one well versed in them, *Hollerius* in his *Scholæ* on c. 32. lib. 1. *de Morb. Inter.* fol. 143. *Edit. Paris,* 1572. 8vo. *Cordicus* mentioned in the *Talmud*, perhaps, is a corruption of the word, though the distemper described seems to be a convulsion or an epilepsy.

*Superstitious abstinence.]* As in the *Egyptian* priests, the *Essenes*, &c.





Elymas the forcerer, *Acts* xiii. 8, 9,  
10, 11, 12.

*But Elymas the forcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul (who is also called Paul) filled with the Holy Ghost, set also his eyes on him, and said, O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy when he saw what was done, believed; being astonished at the doctrine of the Lord.*



**W**HILST the apostle *Paul* was in the island of *Cyprus*, whose chief city was *Salamis*, famous for the temple of *Jove*, he was opposed by one *Elymas* and *Bar Jesus*, a forcerer, or magician, who carried his profession in his name, a healer. He by calling upon the (heathen) god or gods of healing, and using certain magical ceremonies, and, perhaps, trick and slight of hand,  
L and

and specifick remedies (which were supposed to be made effectual by the use of charms) cured distempers, and resolved people their questions about their health or fortune, what should befall them in the course of their life ; and by these pretences to, and seeming appearances of a divine power endeavoured (as the *Egyptian's* magicians did *Pharaoh*, from believing *Moses*, though with different effect) to perswade the *Roman* deputy not to give credit to what the apostle preach'd, nor heed the miracles he wrought in confirmation of his doctrine ; seeing that his own religion could afford him as great, if not greater, of its truth and excellency. Paul *being filled with the Holy Ghost*, prompted by him, and having power given to encounter and defeat this *rebel against the light*, fixed his eyes sternly upon him, and said, Thou deceiver, full of *mischievous subtilty* ; thou *son of the devil*, following his example, and acted by him ; though thou, by curses and predictions, pretendest the welfare and satisfaction of mankind, and the glory of the supreme Being ; yet the designs thou hast, and the measures thou takest, are really destructive of both, for by thy impostures, thou seekest to retain in their idolatry, and hinder those from complying with the revelation that God has made to men for their salvation, who are ready to come in, who, if by thy prevarication they fall short of, they must inevitably perish. But that thou mayst feel that power of Christ, which by thy juggling thou wouldst invalidate : Look to it, and prevent it if thou canst ; thou who wouldst hold others in ignorance, shalt thy self be struck blind. A mist shall come over thine eyes (whilst open) which shall be succeeded by a darkness and utter blindness, that thou shalt not see the sun when it shines, for some considerable time (that by its suddenness, greatness, and going off, as fore-



foretold, it shall demonstrate its being inflicted by the hand of that Jesus whom thou hast so wickedly opposed ; and till thou acknowledgest him, it shall not be removed) which was accordingly punctually executed. Thus satan carried on his enmity to God, to the last, in the same method he begun, by magical cures, and pretended prognostications, till he was cow'd and subdu'd, and put into chains (*καταδυναστευόμενος ὑπὸ τῆ διαβολῆς.*) *Acts* x. 38. For thus resisting and persecuting Christ (tho' ignorantly and without malice) the apostle himself, for a short time, and till penitent and absolved, was struck and remained blind ; and 'tis said, that then there were, as it were, *scales fell from his eyes*, which must either have been some humour expressed and forced out of the vessels by that sudden and excessive brightness and light that fell from heaven (or the glorious presence of our Lord) and darted by an attendant angel ; and during the weakness, keeping his eyes shut, it thickened, and hardened, and now separated, and fell like little thin scales, at the powerful declaration of the divine will, by *Ananias* : Or the spirits beginning quickly and strongly to move, seemed like bright scales and sparkles of light, floating and falling, as after a blow or pressure. Through his fright, thoughtfulness, fasting and incessant prayer, he was grown very weak : Now that all his disorder was removed miraculously, his strength was to be repaired by the ordinary means of life and refreshment, by taking something to eat. The sons of *Sceva*, the priest, who only saucily and presumptuously made use of the name of Christ, and imitated *Paul's* manner of casting out devils, got a good drubbing for their pains, and some wounds to try their assumed faculty of exorcising upon at leisure ; for it is not likely they would make a second attempt, that had succeeded

so ill in their first. How soon and easily did the devils distinguish those who had an usurped power from those who had a real? it laid them upon the studying a point, which so highly concerned them; hanging out false colours could not deceive them, the exorcists gave not the word right, they shewed themselves uninitiated; they understood not the gospel so well as their adversaries, when they join Jesus and *Paul* so oddly together, as if they had been afraid they had not known (and so the spell had been insignificant) what Jesus it was, unless they had specify'd him, in whose name *Paul* dispossessed devils.

### N O T E S.

*Elymas.*] חלומא *the healer*, and *Barjesus* ברִישועה *The son of health*, the man that can give it, the infallible doctor. See *Lud. de Dieu in loc. Bochart Phaleg. lib. 2. p. 78. Edit. in 4to.* ἀχλὺς (κ) σκότος both medical terms, and used in the sense I have given; see *Bunonis Lex. Med. in vocibus.* The latter is also taken for a *darkness of sight*, which, with the dimness, might be the reason of his feeling about, catching at hold.







Acts iii. 4, 6, 7, 8, 10.

Peter fastning his eyes—said, In the name of Jesus of Nazareth, rise up and walk. And he took him by the right hand, and lift him up; and immediately his feet and ancle-bones received strength. — And he leaping up, stood and walked, and entred with them into the temple, walking, and leaping, and praising of God.—And all the people were filled with wonder and amazement.



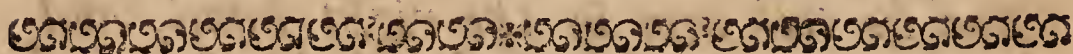
AS well they might to see the lame leap as an hart, and a man so lame from his mother's womb as to be laid at the gate of the temple to ask alms, and was now forty years old; and it is as little a wonder that the enemies of Christianity should confess it a notable miracle, and endeavour to suppress the spreading of it any more among the people, five thousand of which had been converted upon this occasion.

#### NOTES.

*As an Hart.*] Isa. xxxv. 6.


*So lame.*] Ἀδύνατον τοῖς ποσίν, powerless in his feet, from his ancle bones downward, at least (σφύραι καὶ βάσεις, the soles of his feet, which are as the basis of his body; for it is the word here used βάσις, and by Hippocrates, lib. de Artic. sect. 10. and his ancles, to which the feet are joined) though the lame of all kinds were healed, as well as this by Christ and his apostles,

*Mat. xiv. ch. v. 15, 31. ch. xxi. 14. Luke vii. 23.*  
 But none so particularly described as this, because of the extraordinary consequences of it, which we have related and interwoven with the history. The cure of lameness and the palsy more frequent, because more common, especially among those people whose livelihood depends upon the use of their limbs, and so more generally beneficial.



# I Cor. xii. 7.

*There was given to me a thorn in the flesh,  
 a messenger of satan to buffet me.*

 HIS humbling dispensation was to prevent the apostle's pride, and overvaluing of himself for the abundance of revelations God had vouchsafed to him above others. It must have been, 1<sup>st</sup>. Bodily, because in the *flesh*. 2<sup>dly</sup>. Inflicted by satan, because said to be a *messenger* of his, or from him (by God's permission) in the language of those times, which attributed to satan the inflicting of diseases; or if by a good angel, yet in this, satan or an adversary. 3<sup>dly</sup>. It must be sudden, confounding, stunning, because called *buffeting*; as a smart box on the ear, that at once knocks a man down. 4<sup>thly</sup>. Lasting, abiding, sticking by him like a *thorn* or stake. 5<sup>thly</sup>. It must be *observable* by others, or it could not expose him to the contempt of others, and was, 6<sup>thly</sup>. An *impediment* to his preaching; 7<sup>thly</sup>. Yet was an *infirmity* he was not ashamed of, as that wherein (some way) the power of Christ was seen, and his glory advanc'd. Nothing to me seems better to answer these several symptoms and characters, than



than an *apoplexy* succeeded by a *palsy* ; nothing is more common in observation and practice. The ancients, as *Celsus* observes (*lib. 3. c. 27. p. 178. Edit. Almeloven. Amst. 1713. 8vo.*) had but one name to express them both by in his time.

The case, to me, appears thus : The apostle had undergone many hardships for the sake of Christ, and in propagating the gospel, being exposed to hunger and cold by sea and land, traveling through several countries and climates, having the care of all the churches upon him, being stoned and left as dead ; in which conflict he must have received terrible blows and concussions of the head, all which might dispose him to an apoplexy, fitly signified by a *buffet*, or violent blow, on one side of the head, and at once depriving him of sense. It is compared to a *thorn* or *stake* for its speedy and deep piercing, and long abiding with him, recovering his sense and reason, both which he did in perfection, his enemies themselves being judges, who acknowledged his epistles or letters were *weighty*, though his bodily presence was mean. And as daily experience furnishes us with instances of such as have perfectly enjoyed the former use of their understanding, notwithstanding the dreadful and lasting *shocks*, that has been given their brain and nerves in surprizing attacks of an apoplexy : So we may justly (nothing in the nature of the thing contradicting it) and piously conclude that his understanding was by a special providence preserved intire, not only to finish the apostolical work, to which he had been chosen and called, and for which he had altogether been an unfit instrument, if his rational faculty had been damaged or shatter'd ; but also that the power of Christ might be seen in the belief, acceptance, progress and conquests of the gospel, notwithstanding the weakness and contemptibleness of



the preacher ; and thus Christ's strength is display'd in his weakness more illustriously ; or, as it is express'd ( *ver. 9.* ) *made perfect*. Though the ambassador was in weakness or fear, and much trembling, and his speech and preaching were not with enticing, perswadable *words of man's wisdom*, yet came with the *demonstration of the spirit*, and *with power*, ( 1 Cor. ii. 3, 4. ) and those to whom he preach'd in this temptation (under this heavy and mortifying trial) and infirmity of the flesh, *despised not*, nor rejected ; did not spit at him as a despicable person, infested or infected with a disease at which people us'd to spit ; either the loathsomeness of it rais'd spittle, or to turn away the omen, for they look'd upon persons seiz'd with uncommon (especially nervous) diseases, as unlucky, and foreboding ill, when they happen'd to meet them ( *Morbus qui insputatur* Plautus, *Capt. Act. 3. sc. 4.* ) The apoplectick fit ( properly so call'd ) going off, a *palsy* succeeded either of one side or both, but especially of the head, whereby it became tremulous and shaking, his tongue stammering and faltering, especially when he spoke with concern, earnestness and vehemence, his eyes watry and weeping, the muscles of his face, upon his endeavour to speak or accommodate his air and countenance to what he would have utter'd, strangely distorted and confounded ; blending, and ridiculously mixing the different expressions of the passions at the same time, or shifting so swiftly and involuntarily, that the change is scarce perceivable, forming a grimace betwixt a faint, forced smiling, and a seemingly affected weeping ; and if he us'd his hands, they wou'd be mov'd in odd, uncompos'd, unseemly, indecent gestures, and strange gesticulations. If we suppose further, that the good man was, as describ'd by *Lucian* ( *Philopatris*, p. 770. Vol. 2. Edit. Græv. Amstel. 1687. 8vo. ) (or



a more ancient author under his name) of bald head and eye brows, and a great deform'd nose. Nothing could favour the mockery of the false apostles, his adversaries, and from which they could raise a more popular scheme of derision, than on such a strange appearance; even a saint would be weary in casting such a figure, and pray to be delivered from the *reproach of the foolish*. Nor could anything, under all these incumbrances, impediments and blemishes, bear up the spirit of the holy man, zealous of the glory of his master, but to see all opposition fall down before the gospel, of which he was so weak and contemptible a minister, (2 Cor. x. 5, 10.) *Casting down imaginations, and every high thing, that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, and having in a readiness to revenge all disobedience.* And that, what had in a natural way brought it upon him, was his service and suffering for his dearest Lord, who had promis'd to support him under all these mortifications and disadvantages, and make his work every whit as much, if not more effectual than before. In these things he might *glory* and boast, and did, that he carried the *marks* of the Lord Jesus, and that the divine power was prevalent over the corruptions of mankind, that the gospel went on conquering and to conquer, though his presence was but mean, and he was oblig'd to pray as oft as he went to any new place, for freedom of speech, and utterance, that the whole glory might redound to God.

Since the writing of this, a great author in his *Miscellanea Sacra* (after some objections he had made at his reading of it) has declar'd, that this distemper of the apostles was a *palsy*, but assigns the amazing rapture, which he supposes him to have been in, in the temple, as the cause of it. If that over-bearing light was the occasion of it, I pre-

presume, at least, it cannot be inferr'd from this history of it, where not one, but the *abundance of revelations*, is affirm'd to be the reason of this preventive dispensation. Had that dazzling glory weaken'd his nerves, he must have been prepar'd for it by the antecedent visions, and there is one which in all likelihood would have done it, and that was at his first conversion, when Christ, with all the terror of an adversary, struck him down, and blind, and with an awful majesty demanded of him, how he durst persecute him, and *kick against the pricks*. Both the uncommonness of it, and the confusion following upon it, and the severe reflections he made (during the time of his blindness) on his former conduct, which ever after he thought upon with regret, would rather contribute to this disorder; nor would, from such a cause, the malady be so lasting. The prophets, when God, represented in his glory and majesty, possessed their minds, or sent them upon burdensome messages, or made astonishing discoveries to them, were distressed for days, as *Daniel fainted*, were *sick*, their *cogitations troubled* them, *Dan. vii. 28*, &c. trembled, and were weak, *Hab. iii. 16*. The apostle *Peter*, though at the transfiguration, when he heard the voice from the excellent glory, was dismayed and distracted in his thoughts, yet had no impressions, but what were rational, remaining beyond that time. Nor, perhaps, would a distemper from revelation, or the manner of the delivery of it, be so free and clear of imputation, but more liable to a sinister interpretation.







T H E  
A P P E N D I X,

Containing the

V E R S E S mention'd in the Book, and  
therein referr'd to the *Appendix*.



N<sup>o</sup> I.

[legis  
**N**Amque comes conjux, heu ! me male tum quoq;  
Fœmina non patiens divina ad munera cœli.  
Audaces oculos nequicquam sola retorfit,  
Non habitum loqui quod viderit, & simul illuc,  
In fragilem mutata salem stetit ipsa sepulchrum,  
Ipseque Imago sibi formam sine corpore servans,  
Durat adhuc & enim nuda statione sub æthro,  
Nec pluviis de lapsa situ nec diruta ventis.  
Quin etiam si quis mutitaverit advena forma.  
Protinus ex sese suggestu vulnera complet.  
Dicitur & vivens alio jam corpore sexus  
Munificos solito disjungere sanguine menses.

*Operum Cypriani, ex Parisii Editione.*

Which

Which may be *English'd* thus :

**H**IS wife, alas ! companion of his way,  
 Did not heaven's whispers hear, nor law obey,  
 But lingring behind, cast back her daring eyes,  
 And what she never shall relate, espies.  
 Chang'd into brittle salt, the wretch remains  
 A sepulchre, and fleshless form sustains  
 Proof against tempests and dissolving rains ;  
 Exposed still the naked statue stands,  
 And when 'tis maimed by the travellers hands,  
 The wounds fill up again, and now no less  
 Than living, does her former sex confess.



## Nº II.

**N**Arfidium Marfi cultorem torridus agri,  
 Percussit Prester ; illi rubor igneus ora  
 Succendit, tenditq; cutem, pereunte figura,  
 Miscens cuncta tumor toto jam corpore major.  
 Humanumque egressa modum super omnia membra  
 Efflatur sanies, late tollente veneno ;  
 Ipse latet penitus congesto corpore morsus  
 Nec lorica tenet distenti corporis auctum.  
 Spumeus accenso non sic exundat ahenò  
 Undarum cumulus, nec tanto carbasa Coro  
 Curvavere sinus ; tumidos jam non capiit artus  
 Informis globus, & confuso pondere truncus,  
 Intactum volucrum rostris, epulasq; daturum  
 Haud impune feris, non ausi tradere busto  
 Nondum stante modo, crescens fugere cadaver.

*Lucan, Lib. IX.*

Thus



Thus translated by Nicholas Rowe, Esq;

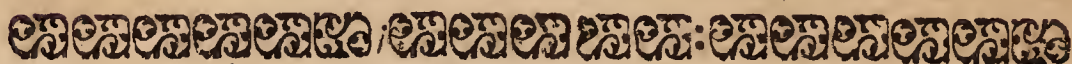
**A** Fate of different kind Narfidius found,  
 A burning Prester gave the deadly wound;  
 And strait a sudden flame began to spread,  
 And paint his visage with a glowing red,  
 And swift expansion swells his bloated skin  
 Nought but an undistinguish'd mass is seen,  
 While the fair humane form lies lost within.  
 The puffy poison spreads, and heaves around,  
 And all the man is in the monster drown'd:  
 No more the steely plate his breast can stay,  
 But yields, and gives the bursting poison way.  
 Not waters so, when fire the rage supplies,  
 Bubbling on heaps, on boiling caldrons rise,  
 Nor swells the stretching canvas half so fast,  
 When the sails gather all the driving blast,  
 Strain the tough yards, and bow the lofty mast.  
 The various Ports no longer now are known,  
 One headless, formless heap, remains alone;  
 The feather'd kind avoid the fatal feast,  
 And leave it deadly to some hungry beast:  
 With horror seiz'd, his sad companions too  
 In haste from the unbury'd carcase flew,  
 Look'd back, and fled again, for still the monster grew.





T H E

DUTY of consulting a PHYSICIAN,  
in sickness, illustrated, in a para-  
phrase, (with an introduction and  
notes) on the first fifteen verses of  
the 38th chapter of *Ecclesiasticus*.




*ECCELESTIASTICUS:*

O R, T H E

B O O K *of* W I S D O M,

*Chapter xxxviii.*

HE author was *Jesus*, the grandfather  
to the translator the son of *Syrach*, who  
lived in the time of *Onias*, the second  
son of *Simon the Just*, whose first year  
of priesthood was in the year 250 be-  
fore Christ; of the reign of *Ptolemy Philadelphus*  
35, of *Antiochus Theos* the second.

The grandson lived in the time of *Ptolemy Euer-  
getes* the second, or *Physcon*, about the year 132  
before Christ.

His



His apology for the deficiencies of his translation, on the account of the great difference betwixt the *Hebrew* and *Greek*, will teach us what to expect from translations of that kind ; not the purity of the *Greek* language, such as was then spoke, but as accommodated to express the *Hebrew* as nigh as possible.

A more full account of the author and translator, is to be found in the learned Dr. *Prideaux's* *Connection of the Old and New Testament*. *Hottinger. Thesaur. Philol.* p. 317—523. *Fabric. Bibliotheca Græc. vol.*

This is the most antient and most ecclesiastical writer, and nearest the scripture times, most useful and instructive, living under the second Temple, and perfectly well acquainted with their usages, worship, and prevailing opinions and prejudices.





# Introduction.



WHEN God had a design to preserve the true knowledge of himself, and a worship acceptable to him, upon the increasing apostacy, and spreading of idolatry in the world, he chose a person, in whose family, and amongst whose descendants the unity of God should be profest. *Abraham*, the father of these faithful, was called for this end out of *Chaldea*, the then renowned seat of superstition ; and that he might not contract any corruption, by being long fix'd nigh, or in any other nation, who were all upon the decline, God caused him to wander *from one kingdom to another people*, under his immediate protection and conduct, and to have no abiding city. Sometimes by express command, and always by his business and trade of life, in grazing of cattle : So that his life, in effect, was a *pilgrimage* \*.

After his family was grown into a numerous people, God so provided for them, that the situation allotted to them, when first invited into *Egypt*, hindred from mixing with the idolatrous inhabitants.

\* Gen. xlvii. 9. Exod. vi. 4. Heb. xi. 14. Chap. xiii. 14. Ezek. xx. 6, 7, 8. Josh. xxiii. 17.

Their



Their condition, as slaves, in after ages, made the distance greater. Notwithstanding which, some of them had got a taint, and retained their *Remphan* and *Giun* their salutary *Gods*.

That they might be rescued from the further prevalency of error, in principle and practice, which generally go together ; God removed his own peculiar people from the begun infection.

*First*, He raised up *deliverers* and saviours to carry them safely through a wilderness, where, cleansed from all impurities of soul and ill habits of body, they might arrive at, and be settled in a country, wholesome, delightful, fruitful and without foreign commerce. Prohibition of having conversation with those who had noisome and infectious distempers ; their obligation to frequent washings, cleansings, and abstinences, besides their dietetick laws, contributed much towards the preservation of their health. Nor did their employments, generally in the open air, in pasturage and tillage (the drudgery of the work, performed by the strangers amongst them) less subserve this end as proper exercises, without which, a good constitution cannot be long supported.

And then, because the nations, from whence they came, and those who bordered on them, applied themselves to their several respective deities for cure, which was to be obtained by addressing them in a religious way ; and in the use of prescribed forms and ceremonies, which was at least, the virtual owning the being, power, and divinity of those, who *by nature were not Gods*, and consequently a departing from their *Jehovah*, who had declared he would not give his glory unto another ; God promised to be their *healer* : *I am the Lord that bealeth thee* \* ; which accor-

\* Exod. xv. 26. Hesychius in voce. ΠΡΟΣΤΑΙΤΟΣ.

dingly was fulfilled, and gratefully acknowledged by pious men, in all ages, *That God healeth all their diseases* \*. So that it was upon good grounds that the prophet asked the king's messengers (and in that question, insinuated a severe reproof) *Whether there was no God in Israel, that they were a going to inquire of Baalzebub, the God of Ekron?* the rival and competitor of God, in predicting and curing †.

Hence it is that we meet with no physicians under this dispensation. We meet with the word *bustis*, to be interpreted of *surgeons*. One place, indeed, where it is used, it seems to denote *physicians*, and that is in *Asa's* case, where it is said, *He sought unto the physicians, and not to God*; but his fault was not that he sought to the physicians and not to God, or depended more upon them, than God; but that he consulted the physicians at all, who had no other manner or method of cure than what was magical, for no other then was known or practised. *Hezekiah* took the right course, he applied to God and got relief, though in a desperate state.

This is the first account we have of physicians in the *Jewish* canonical or ecclesiastical writers, in the proper sense of the word, and what the *Greeks*, from whom other nations received the art of healing, meant by it. He is a physician, say they, who does not only cure, but can assign the reason and cause of (his procedure in) curing; one who understands all the parts of the art; the theory as well as the practice; it anciently consisting of a collection

\* Psal. ciii. 3. Wisd. xvi. 13, 14. Psal. lxviii. 20. Isa. xlv. 7. Chap. xliii. 12.

† In predicting and curing; this I have proved at large in the history of scripture distempers.



of experiments and charms without judgment :  
Now it was become an art.

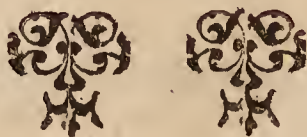
After the *Macedonian* conquest, and indeed, upon that of the *Babylonian*, that is, as soon as they came under the dominion of men and foreigners, their constitution of theocratical government was in a great measure broke, and their privileges diminished, their hedge of peculiarity was taken away, and they mingled amongst the *Heathen* ; and therefore being deprived of the immediate assistance of Heaven, they were to have recourse to the common means of cure, which those who had been accustomed to divine help, could scarce believe warrantable, especially to consult a gentile physician ; such aversion \* had they to their religion and the remains of idolatry in practising their art. If there also might not be a secret dislike by such a submission, to the owning of a dependance, or confessing a deficiency in their god or nation, not to be able to produce proper persons or means of recovery. In our Saviour's time they were very loath to own, nay, flatly denied that ever they had been in *bondage to any man*, though then actually under the dominion of the *Romans*, as they had successively been under that of the *Assyrians* and *Grecians*. The pride of their privileges remained with them, even after they had sinned them away, and were now no longer God's people, abandon'd to themselves, no longer under a covenant of peculiarity, confessed by themselves.

\* Ἰατρὸς δ' ἐπισήμων ἔχ' ὁ ἰώμενος μόνον, ἀλλὰ τὴν αἰτίαν καὶ ἢν ἰᾷται γινώσκων, *Suidas*. See *Clem. Alex. Strom.* 8. p. m. 707.

† *Abrabin.* in *Menasseh Ben Israel de Term. Vit.* p. 59. It is a full proof of their retaining their opinion of divine assistance in cure, by commanding the sick to rise, recover, and be whole.

Our author's design is to argue his countrymen into a good opinion of physicians; and that the employing of them was consistent with the veneration and allegiance due to their God. It is likely he advises to the consulting of a *Jewish* physician, by birth or proselytism; because he tells his disciple the *prayer* of the physician might be heard alone, or in conjunction with his patients; which scarcely, a *Jew* would think, could have much efficacy, if put up by one who was an alien to the commonwealth of *Israel*, and without the covenant of promise, nor could conscientiously join with him.

To be a *beloved physician*, he must be of the same kindred of faith, though of *Greek* education, of which, no doubt, there were many in *Alexandria*, and from thence, in all *Judea*, and through the whole dispersion. Revelation, the sure word of prophecy, kept the *Jews* off from seeking help from the *Gentile* gods; but the *Gentiles*, not so instructed, sought assistance from unknown gods. *Jehovah*, jealous of his honour, obliged his worshippers to have no other God before him. The *Athenians* concluding that some god, who had smote them, had the power only to remove the terrible plague amongst them, sacrific'd to all.







# Ecclesiasticus,

## CHAP. XXXviii.

### TEXT.

1 **H**onour a physician with the honour due to him, for the uses you may have of him; for the Lord hath created him.

2 For of the most high cometh healing; and he shall receive honour of the King.

### PARAPHRASE.

1 **R**espect and honourably reward a physician; it is fit, it ought to be done, for the benefit you receive from him; and for which God (from whom comes every good and perfect gift) has qualified him.

2 The art of healing is from God, a gift of his, for which a physician (so far is it from being a mean, base, servile profession) shall be respected, and have honour and riches, even conferred upon him by kings.

M 3

3 His

## T E X T.

## P A R A P H R A S E.

3 *The skill of a physician shall lift up his head, and in the sight of great men shall he be had in admiration.*

4 *The Lord hath created medicines out of the earth, and he that is wise will not abhor them.*

5 *Was not the water made sweet with wood, that the virtue of it might be known.*

6 *And he hath given men skill that he might be honoured in his marvellous works.*

7 *With such does he heal men and take away their pains.*

8 *Of such doth the apothecary make a confection, and of such there is no end; and from*

3 His skill in his art shall give him a becoming confidence in his conversation with great men, who shall have a wonderful regard for him.

4 (Consider that) God (who does every thing for some wise end) has caused medicines (proper materials for cure) to grow out of the earth, and therefore a man of sense will not despise and reject them (out of humour.)

5 Was not the taking off of the saltishness, and bitter unwholesomeness of the waters, by the infusion of the wood, you read of in *Moses*, an undeniable proof, and instance of the virtue of plants.

6 Moreover he has given men skill to know how they may use and apply them, whereby great glory accrues to God.

7 By which (provision for their health) men are restored, and their pains taken off.

8 Of such a variety, and different powers of herbs and simples, the apothecary (by the doctor's order



## T E X T.

## P A R A P H R A S E.

*him is peace 'over all  
the earth.*

order and prescription) mixes and compounds, medicines, with utmost endless pains and labour, in seeking and dispensing; but with the good effects of giving ease, rest and peace to afflicted mankind upon earth.

*9 My son, in thy sickness be not negligent, but pray unto the Lord, and he will make thee whole.*

9 Do not mistake me, my son, as if I attributed too much to men and means. No, all second causes, instruments and medicines, will be ineffectual, unless the first cause, and a blessing from God accompany them, and therefore be sure to pray to God in thy sickness, and he will make means successful.

*10 Leave off from sin, and order thine hands aright, and cleanse thine heart from all iniquity.*

10 But let not thy repentance be for the time of sickness only, but take this opportunity from a new beginning and date of life, to reform thy life, and fully cleanse thy heart, Chap. xviii. 27.

*11 Give a sweet savour, and a memorial of fine flour, and make a fat offering, as not being; or, as a dead man.*

11 (In testimony of thy reformation, and God's goodness in thy recovery, not like those who make extravagant vows to God in their distress, and put him off with mean and un-

## T E X T.

## P A R A P H R A S E.

12 *Then give place to the physician, for the Lord hath created him; let him not go from thee, for thou hast need of him.*

13 *There is a time when in their hands is good success.*

14 *For they shall pray unto the Lord, that he would prosper that which they give for ease and remedy to prolong life.*

15 *He that sinneth against his Maker, let*

worthy performances) offer a sumptuous sacrifice, as an acknowledging of God's favour, to whom belong the issues of death, to which thou wast so nightly approaching and even entred.

12 (After thou hast paid thy homage to the sovereign Being) imploy the physician of whom thou hast need, as an instrument of providence for thy good, God having qualified him, and he creates nothing in vain.

13 There are many and daily instances, not to be denied, of their good success, taken in time, in diseases that are curable; some are not so, but mortal, and unto death, and for those no relief.

14 Even the physicians shall pray for you, or join with you (and the fervent, effectual prayer of a righteous man availeth much) to bless those remedies, which they give for ease or prolonging of your life.

15 Whoever sins, by that provocation of his Maker,



## T E X T.

## P A R A P H R A S E.

*him fall into the hands of  
the physicians.*

ker, brings sickness upon himself, and so necessarily falls into the hands of a physician, whom he before despis'd and banter'd, and look'd upon as his enemy ; or if he do fall into the hands of a physician, he will consider what I say, (his distress will cure him of his opinionativeness.)





A

## Paraphrase in Verse.

**N**O more expect th' immediate aid of heav'n,  
As ages since, to our forefathers given ;  
Dispers'd, and exil'd from our native home,  
We roam distress'd, and sicken as we roam :  
When God, in anger, shook the *Jewish* throne,  
And hurl'd in ruins our proud empire down,  
Such wonders ceas'd ; and now in vain we mourn  
The vanish'd blessing never to return.

Then hear, my *son*, when sickness stings thy heart  
Consult the *learned* in the healing art ;  
The healing art for man's relief was giv'n,  
A wise *physician* is the boon of heav'n !  
For man's relief the favour was bestow'd,  
And who contemns the gracious gifts of God ?  
Ev'n kings respect him ; for his care can save  
Their fleeting glories, and elude the grave.

Look o'er the world's wide face, what <sup>[plants</sup> various  
Grow all around us, to relieve our wants ?  
'Tis not in vain such num'rous virtues rise,  
One species blooming as another dies.

By



By God's command, a branch of healing wood

[good;

Sweeten'd the brackish stream, and made the waters

Hence understand, that ev'ry herb contains

Some latent virtue in its juicy veins ;

Down the green vale, or on the mountain's brow,

From year to year, from age to age, they grow :

The curious *artist*, with experienc'd hand,

Gathers the plenty, and disrobes the land ;

While, from the heav'n of heav'ns, the eye of God

Surveys his labours, and directs his road :

Bow down ye sons of men, before his throne,

Adore his Name, and make his goodness known.

Again the *sage* begins another toil,

(The limbeck's sweat, the fuming cauldrons boil).

From the whole mass, the burthen of the plains!

With secret joy, a flood of med'cine drains,

With various art corrects the wholesome tide,

Health all his aim, and wisdom all his guide.

Now pining sickness, or distracting pain,

Sinks the sad heart, or racks the tortur'd brain;

The ghaftly *patient* rolls his swimming eyes,

Groans for relief, and for the *doctor* cries ;

The *doctor* comes, removes the vexing pain,

And his heart beats with new-born joy again.

But, oh, my son! when weak, and faint, and wan,

Thy pangs return, trust not alone in man ;

To the great God of heav'n thy pray'r address,

He'll hear thy pray'r, and pity thy distress,

Remove thy sickness, soften all thy pain,

When humane help, and humane arts are vain.

Yet dare not, dare not trust a bed-rid pray'r,

Or vows extorted from extream delpair ;

In health alone, the voice of heav'n cries loud,

Correct thy crimes, nor trifle with thy God ;

Alike thy days in virtue's love employ,

And life, or death, will be alike thy joy.

# When

When health's restor'd be grateful to the skies,  
 And let thy thanks, like morning incense rise ;  
 Confess the pow'r divine, whose arm could save  
 Thy forfeit life, and snatch thee from the grave ;  
 On angel's wings thy off'ring, all sincere,  
 Shall then ascend, and please th' *Almighty's* ear.

Now let the *artist*, by whose timely aid [shade,  
 Thy soul was skreen'd from death's surrounding  
 Let him, next heav'n, a due regard receive,  
 To him live grateful, by whose aid you live,  
 Nor, barren of return, forget your moan,  
 And scorn the *doctor* when the cure is done.

There is a period in the fever's reign,  
 The taint of sickness, and the rage of pain,  
 When nature, struggling with the dire disease,  
 Pants for relief, and labours after ease ;  
 'Tis then the *sage*, collecting all his skill,  
 From the vex'd *patient* drives the latent ill ;  
 But first with pray'r implores the pow'r divine,  
 And begs of gracious heav'n to prosper thine.

Whoe'er, *ingrate*, assumes a scornful brow,  
 His pain forgot, forgot his former vow,  
 Who, drove by passion, gives his crimes the rein,  
 And runs thro' ev'ry round of vice again,  
 Who dares disclaim his virtue, and his God,  
 Again shall smart beneath the chastning rod,  
 Again shall groan with all the wrath of heav'n,  
 And never, never know his sins forgiv'n.







## Explanatory Notes.

*THE increasing apostacy.]* The world in *Abraham's* time was not wholly gone off from the true worship of one God, which is evident from the account we have in scripture, of *Abimelech* king of *Gerar*, and *Melchizedeck* king of *Salem*, in *Canaan*; *Job* and his friends in *Arabia*; and in *Moses's* time his father-in-law.

*Chaldea, the then renowned seat of idolatry.]* *Laban*, by fixing in *Syria*, more strictly so called, *Padan-aram*, or *Mesopotamia*, had retained, or got the infection, had his *Teraphim* (Lares, or his household gods) which *Rachel* stole away, and swore by his idol-gods.

*The Lord who healeth thee.]* Spoken on the occasion of the brackish waters being made sweet, and therefore rightly quoted, and applied to this purpose by our author, *Exod. xv. 25.* God answered the complaint and request of the people, by making the waters drinkable\*. And then made this as a decree, and established law and covenant, which they might depend upon,

\* *Saun. Josephus* seems to make the tossing of the wood (split) little more than a signal for a second attempt to draw the water, and that it was by that agitation (drain'd by the sand) that it became drinkable, one of his ways of softning and smoothing over miracles, to make them pass the glibber with his *Roman* masters.

That



That he would ward off, and preserve the diseases of *Egypt*, (of which there might be some appearance on the drinking of the bitter waters) and declared he was the *Lord their healer*. This was to prove them, and try whether they would be content with his providing for them, and depend upon his promise for their security and cure, and his providence for their support. That this statute has a peculiar respect to this engagement of being their healer, is plain, from its hardly being reconcileable to any other law or ordinance, none other here mentioned ||. The later *Jews*, to magnify this miracle, affirm the wood to have been naturally bitter, that so God's power might be more seen, in that it was poisonous in its own nature, but made use of to take off the deleterious effects of the water †. Our author, (a writer much earlier than any of them, and consequently the likeliest to give us the sense of the old *Jews*) with greater probability ascribes it to the proper virtue of the wood; *ixus*, the same with *συαμία*, so frequently us'd for the virtue of medicine, that the later *Greeks* call'd a dispensatory *Δυνασιον*. *Salmas. Prolegom. in Hyl. Fatric. p. 16 \**. The *Heathen* acknowledged the art of healing to be from God. *Plin. N. H. lib. 29. c. 1.* Perhaps our *British Druids* Mistletoe, with all its religious and superstitious appendages, and the wonderful effects ascribed to it, might be an awkward imitation of this. The oak sacred to *Jupiter*, their greatest god. *Jupiter, Jap pater, Juvans pater, Jove, Jehovah*; though the God, whose immediate province healing was, was *Apollo Heil*, or *Omnia Salvans*. *Selden's Notes on Drayton's Polyalbion, p. 154.* *Cambden Cerne in Dorsetshire. Plin. N. H. lib. 10. c. 44.* *Strabo Geogr. lib. 3.* *Keister's Antiq. Sept. de Visco.*

|| *Druttenfuss*, a pentagonal figure with *Hygeia*, or *ὕγεια* inscribed, the same which *Alexander* in a dream admonished *Antiochus Soter* to take for his seal, intimating both victory and safety in battle, and from diseases.

† *Ardasne*, what it is, not agreed amongst the *R. R.* whether a poisonous herb to other creatures, and not to man. *Maimon. in Misn. Schindler in voce קדן* renders it *Herba Veneta*, perhaps *Venenata*.

\* *Diis primum Inventores suos designavit, & cœlo locavit, & hodie multifariam ab oraculis petitur medicina.*

*The*



*The Author's design.*] The religious *Jews* were prejudiced against physicians ||, expecting the same prevention and cure which God promised them in the wilderness, and their own land, and under his immediate protection. The two staves of *bands* and *beauty* were now broke. Another objection he would remove is, that the art was uncertain and despicable, or a meer trick to delude mankind, and get money, which the weakness of some, and the juggling, lewdness and vanity of pretenders to physick gave occasion for; and irreligion and arrogancy imputed to the most celebrated physicians confirm'd men in. The case before us was so doubtful in after times, that those of the *Jewish* masters, who convinced, by reason of the necessity of consulting physicians, and so advised other people to it, yet could not get over the scruple themselves, so as to call them in their own sickness.

*Honour.*] Includes not only a reward, but proportionable to the benefit received, and in an honourable way. He was not to be treated as a servant, but a kind of saviour\*. *Junius* renders it *honestè munerare*, generously and decently reward him. This honour, in a various reading, in the next verse is *glory*; a liberal and respectful return for his great care, like the *double honour* given to worthy elders, (who laboured in the most honourable work) ruling and teaching. The usefulness of physicians, and the great regard paid them, was very early in the *Heathen* world. *Medicinæ apud egros usus, apud sanos honos existit. Senec. de Clement. lib. 1. c. 2.* The first of them were deified as saviours and benefactors to mankind, and their successors highly valued. A physician is *ισόθεος* like or equal to a god.

*Ἰσθρὸς ὃς ἀνὴρ πολλῶν ἀνιδρῖσι καὶ ἄλλων †.*

|| When the king of *Syria* sent a letter to the king of *Israel*, that he should heal his general *Naaman* of his leprosy, he rent his clothes, and appealed to his courtiers, if there were not both blasphemy and affront in the demand, *2 Kings* v. 6, 7.

\* *Σωτήρ*, an epithet of *Apollo's* and his son *Æsculapius's*, as well as of the *Syrian* kings in relation to medicine. See above.

† *Homer's Iliad. Apollodorus, Bibl. lib. 1. c. 9. p. 43. Ed. Galei.*



A (good) physician more worth than many other men  
(in an army.)

The author might have heard of *Democades* munificently rewarded, and honoured by *Darius* and *Eristratus*, near his own times, and *Melampus* the antientest of them all.

*The physician.*] Properly so called; for about this time the divorce †, the distinction was made of the parts of medicine, and this, perhaps, the first authentick testimony of that division extant, and therefore, as from a contemporary, the more to be taken notice of. Before the same person professed and practised all three, that is, proposed his own medicines, performed or directed manual operations, was *doctor*, *surgeon* and *apothecary*; but now each had his proper province assigned him. Here is a plain difference betwixt *ἰατρός* and *μύς* ‡ the physician and the apothecary \*, retaining his old name of the ointment-boiler or maker, for external uses, but now employed in compounding also internal medicines, which was a very laborious trade, when they had their materials to seek; of which there was a vast number known, as may be seen in *Theophrastus*, and then prepare them. *Ire per solitudines, & querere alias herbas aliis diebus.*—*Plin. lib. 26. c. 2. N. H.*—And of his work, the apothecaries, the nearest antecedent, or the physician the more remote, because of his attendance and care about the sick, there is no end; an endless solitude and fatigue.

*Peace upon earth.*] *שלום* in *Hebrew*, denotes quiet, safety and happiness; as *salus* amongst the *Latins*, and signifying often, as a branch of felicity, a freedom from sickness; and hence we find them joined together, *Ecclesiasticus* i. 18. and represented in a *Medaglion* of *Ottavilla*, the emperor *Philip's* wife, in *Cardinal Carpegnas's* collection; published by *Monterach. n. 17. p. 107. Ed. Wetsten, 1685.*

*Pray unto the Lord.*] *Jehovah*: Thus our author, *Chap. li. 10.* tells us he did, and was the practice of

† *The divorce.*] *D. Le Clerc's Hist. of physick.*

\* *Salmas. in Pref. Hyl. Iatr. & in Solinum.*

*Goelick H. M.*

*Barkhausen. H. M.*



good men in all ages, *David*, *Psal.* cxvi. 1. *Hezekiah*, *Isaiah* xxxviii. *Tobit* ii. 10. and is enjoined as an indispensable duty to the sick, by the *Jews*, *Menas.* *Ben Israel de Termino Vitæ.*

*Give a sweet savour.*] The sacrifice, which was most costly and liberal, was supposed to proceed from a mind truly affected with the favour expected or received, and the perfection and richness of an offering, was in its fatness, and the frankincense thrown upon it to make it odoriferous. The 20th *Psalms*, which the *Jews* are obliged to repeat in sickness, does well illustrate this verse.

*As not being*] ὡς μὴ ὑπάρχων, when thy threatening sickness commenced thou wast as a dead man, ὑπάρχων, in the LXX. used for a living and healthy man, whose sins, for which he was punished, forgiven, and his diseases healed, and therefore ought to praise the Lord, *Psal.* ciii. 3, 4, 5. compared with *ver.* 33, 34, 35. *Psal.* cxlvi. 3. The sick are reckoned amongst the forgotten, as free amongst the dead, whom God remembers no more; and they are cut off, and his hand separated and disjoined from the living, *Psal.* lxxxviii. 5. Health restored, the returning of a man's soul, and life again. A physician is ψυχιοφύτης.

ὡς βασιλεὺς ἔτος ἐμ, ὃς τὴν ψυχὴν οἱ ἀπέδωκε, said the eunuchs, presenting *Demodaces*, the physician, to *Darius's* wives. *Herod. in Thalia*, p. 241. *Ed. H. Steph.* 1592. A physician is ΨΥΧΗΦΟΡΟΣ.

*Thou wast not, till God revived and quickened thee.*] The *Jews* look upon recovery from a disease, as a kind of resurrection, and enter into new resolutions of being other men in their whole conversation, and therefore change their names, as if they were not the same persons they had been heretofore, and in time past, but would be new men, and their lives of another fashion, but would yield themselves to God, *Rom.* vi. 13. Thus, when those who had been cast off were again to be received, it was as those who were alive from the dead, *Chap.* xi. 15. Thus the prodigal son was *dead*, and upon his repentance, *alive* again; once *lost* and then *found*, *Luke* xv. for a while he disappeared, and was not. Sickness and death are nearly ally'd, accounted to dwell in the same region.



*To give ease and prolong life.*] Which the author supposes medicines might do ; and if his testimony had been canonical, it would have decided and determined *Beverovicus's* famous question, *de Termino Vitæ*.

*He that sinneth against his Maker.*] And so provokes him to inflict sickness upon him. And then he will find the necessity of consulting a physician, and that what I have argued and advised, is true. *Vexatio dat intellectum* ; *Moliere*, of late, is an instance of the preferring the pleasure and vanity of bantering to his life.

As for the dignity of physicians, and the honour done them, and the rewards bestowed upon them, see *Plin. N. H. lib. 29. c. 1. Nulla ars fructuosior*. Dr. *Mead's* learned dissertation, lately found at *Smyrna*; *Caspa Reies Camp. Elys. q. 4. p. 40. Ed. 2.*

Whatever comes of the controversy about the dignity of the *Roman* physicians, depending betwixt Dr. *Middleton* and his antagonists ; What our author affirms here, is certainly true of the *Eastern* and *Greek*, which he only can mean.

The physicians old *Tobit* applied to, seem either to be ocular physicians, such they had in *Egypt* (but whether the cure of the eyes was a particular and separate business at *Rages*, where he dwelt (I cannot tell) or surgeons.

The *Jews* talk much of a book of medicine of *Hezekiah's*. (See *Vol. 2. Misn. ed. Surenhusii. tit. חסד* p. 150.) which he hid, because by it people would never be humbled in sickness ; for they presently cured themselves. *R. M.* supposes it contained astrological and talismanical cures, and defends them as a part of natural magick. The like, or a mixture of medicine and charms was *Solomon's* book, they talk of, and *Josephus* mentions, which then (if ever) must be undoubtedly wrote after his apostacy, when he had learned the way and worship of the Heathen. Of this more in the scriptural history of physick ; and also of the wonderful fondness after their dispersion, for enchantments of all kinds ; endeavouring by a superstitious practice and external ceremonies, to make up, as much as they could, the want of true religion, and dependance upon God, who now abhorred them and their masters in such wicked arts.



*Helvetii hodiernum incantatorem vel magum adpellant, Herberger; a collectione herbarum, quibus Druides vetulaeq; etiam utebantur innoxiiis, nam alios medicos aliaq; remedia ignorabat felix majorum simplicitas--- Concilium Bracarens. 2. c. 74. Non licet in collectione herbarum medicinalium aliquas observationes, vel incantatas attendere, nisi tantum cum symbolo divino & oratione Dominica, ut Deus, & Dominus noster J. Christus honoretur--- Dolendum autem id ipsum, unde salus sperabatur remedium, plus malorum Christianis moribus attulisse. Aliis locis Herbaria dicitur, quæ ex herbis sive potionibus maleficia conficit, ideoq; cum meretrice ut plurimum conjungitur\*.*

\* *V. Kester. Antiq. Sept. p. 496. Autores quos ibi citat.*

## F I N I S.

### ERRATA graviora.

**P**AGE 16. line penult. read *griesly*. p. 48. l. 25. r. *Cos.* p. 49. l. 21. add *Ἐξεθον*. *ibid.* l. 28. r. *τέχνη*. p. 57. l. 26. r. *Merc.* p. 58. l. 32. r. *Derision*. p. 60. l. 12. for *so* r. *to*. p. 62. l. 6. r. *Paronomasia*. *ibid.* l. pen. r. *Inventum*. p. 65. l. 7. r. *Asphaltites*. *ibid.* l. 8. r. *Typhon*. *ibid.* l. 14. r. *Inarime*. p. 69. l. 17. after *bealeth* put ; p. 95. l. 23. r. *dracunculi*. p. 97. l. 35. r. *root*. p. 107. l. pen. r. *λίγην*. p. 117. l. 14. r. *Aetius*. *ibid.* r. *Infania*. p. 135. l. 5. r. *Exomphalos*. p. 136. l. 31. r. *judex*. p. 151. l. 26. r. *have*. p. 174. l. 19. r. *Δύραμις*. p. 176. l. 3. r. *Democedes*. *ibid.* l. 4. r. *Darius*; and *Eristratus*.

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